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## I.—LITERATURE OF MISSIONS.

### CARDINAL LAVIGERIE AND HIS ANTI-SLAVERY WORK.

BY REV. J. C. BRACQ, PHILADELPHIA.

The statements of both the colleagues and the opponents of Cardinal Lavigerie remind us that mankind always inclines to exaggerate the qualities or the vices of men before it is willing to bestow upon them admiration or contempt. The friends and the foes of the Cardinal have each from their own standpoint enlarged upon his merits and demerits, and overrated or minimized the importance of the services which he has rendered to the anti-slavery cause. Their utterances have much value, as they are mutually corrective. We are not, however, left to these partisans for our information on the Cardinal and his anti-slavery work. The *Grey Book*, prepared for the Conference of Brussels, gives us an impartial *résumé* of what had been done to destroy slavery prior to the conference. Mgr. Lavigerie has favored us with a volume of documents,\* giving not only his own estimate of his work, but also the means of ascertaining the measure of the *Œuvre Antiesclavagiste* and of the man whose name is so intimately associated with it. The historical part of the documents is decidedly unfair to the world at large in relation to its share of efforts for African emancipation. The work of Wilberforce, of Granville-Sharpe, of Zachary Macaulay, of Buxton, of Livingstone, of Stanley, of Gordon, of the Anti-Slavery Society of England, the appeals of Englishmen before the Parliament, the patient negotiations of the Powers with Eastern potentates, the work of Protestant missionaries whose eye-witness reports stirred their respective countries—all this is overlooked; or, if referred to, has but an incidental or minifying allusion. The Cardinal speaks too disdainfully of the work of his predecessors, and too triumphantly of his own. He mentions, indeed, the Congress of Vienna in 1815, the Conference of Verona in 1822, the Congress of Berlin in 1884; but he says that up to this time “everything remained in the official world.” Then he adds: “It is true that the first explorers, and particularly Livingstone and Stanley, had begun to inspire learned societies and chancelleries with a feeling of horror and pity which the evils of Africa could but excite. The missionaries in their turn, the

\* Documents sur la Fondation de l'Œuvre Antiesclavagiste.



witnesses of so much infamy, have not waited, by their letters, to rend the veil." (Documents, p. 9.) According to Cardinal Lavigerie the reports of Livingstone and Stanley did not go beyond the range of learned societies and the precincts of chancelleries. The multitude of their books and reports, which had a circulation a hundred times wider than any of the verbal or written utterances of the Cardinal, and to which he constantly refers for statistical purposes, or for broad surveys of the African evil, count for naught among the powers that have brought to light the African horrors. Again, the "missionaries" to whom he makes allusion are Roman Catholic, and notably his own. The half century of heroic efforts of Protestant missionaries in Africa before his advent does not seem to trouble him in the least when he calls himself "the pastor of Africa," or when he speaks of "my missionaries" as the only Christian workers on the Dark Continent.

All this represents but one aspect of the historical unfairness of the prelate. There is a more serious historical defect: it is his abortive exertions to cause the Pope to appear as the prime mover in the anti-slavery crusade. A careful reading of the encyclical letter to the bishops of Brazil (pp. 1 to 27), of the allocution of the Cardinal to the Pope (pp. 30 to 37), of the answer of the Pope (pp. 38 to 41), of the Cardinal's expression, "*daigna se rendre à ma prière*" (p. 495), and of many similar passages, will convince one that, prior to the first success of the African prelate in this campaign, the Pope had no especial interest in this cause. All through the documents we find exaggerated, irrelevant and unhistorical praises of the Pope of the same unreal order as the statements that make Leo XIII. "the prisoner of the Vatican." We are far from unwilling to recognize the rare qualities of the present Pope or his co-operation in the present anti-slavery movement; we only contend that neither he nor the Cardinal, nor the Roman Catholic Church, ought to monopolize the credit of a movement to which Protestant missionaries, explorers, tradesmen, statesmen, and all the great factors of civilization, have been the most important contributors.

Cardinal Lavigerie has certainly aroused the Catholic nations of Europe to the importance of eradicating the slave trade from Africa; he has led Protestant nations to take up with new ardor and in a more practical way a cause dear to them; he has set earnest men to devise means to destroy African slavery; he has inspired several thousand young men to go as volunteers to Africa; he has so affected public opinion in France that the French Government receives popular support in its campaign of Dahomey, where one of the greatest strongholds of slavery is being overturned; he has done much to bring anti-slavery men of different countries to act in concert; he has organized the different anti-slavery societies in

Europe into the large society, *L'Œuvre Antiesclavagiste*. These results are remarkable, but they were secured by appealing to Catholics, Protestants and Free Thinkers alike. For a long time the work was presented as unsectarian, but it is no longer so. At the height of enthusiasm, Mgr. Lavigerie announced the convocation of an immense Anti-Slavery Congress on August 5, 1889, in Lucerne. All the anti-slavery societies of the world were to be represented. The greatest anti-slavery orators were to be heard. This was to be the Ecumenical Council of the friends of negro deliverance. A few weeks before the opening of the congress, the Cardinal suddenly and arbitrarily postponed it, and then adjourned it indefinitely. He gave different reasons for this. Those made official were that the coming French elections would prevent France from being fairly represented; but how could that be, as the elections were still at least six weeks distant? At a later date he announced, not his immense gathering, but a small conference with four delegates from each society. This was to all a conclusive proof that the "French elections" were but a pretext. The general interpretation of the Cardinal's action is that he clearly saw that, with such a large assemblage and so many Protestants present, it would be impossible to bring the movement within Catholic channels. Now the organization is not only completed, but the Catholic Church holds command over it. Every friend of anti-slavery will lament this course. Why did the Cardinal appeal to Protestants and Free Thinkers upon a broad humanitarian platform and then put the whole organization under the control of the Pope? Can those who thought that they were joining an unsectarian philanthropic organization now see it, without indignation, become the appanage of the narrowest sectarianism? That the work has become thoroughly Roman Catholic is plain enough from pages 490, 497 and 498 of the documents. It is not astonishing that the Swiss Anti-Slavery Society has already sent the Cardinal a note which is tantamount to a threat of separation.

One of the special features of Cardinal Lavigerie's work is the bold endeavor to stop slave-hunting by the sword. He proposes for Africa the revival of some of the old religious military orders of former days, such as the Knights of Malta, the Knights of Saint Lazarus and the Knights of Alcantara. These bodies of knights, placed under the authority of the Church, would be moving about, interrupting the work of slave-traders. Whether or not this part of the programme is realized, the campaign will take place and volunteers are preparing for it. Will not these volunteers be a danger to Protestant establishments in Africa? As a minority, the Catholic missionaries have done much to wreck our Protestant missions; will not this corps be animated by the same spirit? This is a question which the past of Catholicism brings home to us with increasing

intensity. Another question forces itself upon us. What could not the *Œuvre Antiesclavagiste* have done, had it remained unsectarian, to destroy slavery in Africa, to improve the relations between all bodies of Christendom, to uphold some of the best interests of mankind and of civilization? It is with irrepressible melancholy that we contemplate possibilities that have been thwarted by unscrupulous sectarianism.

Cardinal Lavigerie is a great man, an adroit leader, one of the most distinguished representatives of the Roman Catholic Church, and one of the most liberal—though honest liberalism is no longer possible in that church. Few bishops have revealed more independence in reference to the Holy See, and probably none have burned more incense before it. His education, more rhetorical than scientific or philosophical, has prepared him for quick rather than prolonged action upon intelligent audiences. His addresses in England, Belgium, France and Switzerland sent a thrill of horror through his audiences as he related the harrowing scenes of carnage and barbarism attending the slave trade. The Cardinal stirs up the feelings of his hearers by the appropriateness of his utterances, the sympathetic glow that warms them, and the felicitous use of his surroundings. Still, his pictures of slavery are from documents rather than observation; it is easy to see that he has not witnessed the curse of man-hunting and man-selling that desolates Africa. His addresses are full of repetitions, not only of facts but of forms. Even his *beaux mots* are ever the same. Compare him with another anti-slavery orator whose voice was heard in England a quarter of a century ago. How witty, brilliant, quick and spontaneous was the American; how elaborate in method and restrained by religious forms is the French. How matter-of-fact was the Brooklyn preacher; how poetical and emotional is the primate of Africa. What singleness of purpose in the Plymouth pastor; what constant effort on the part of "the pastor of Africa" to win sympathy for the Church, the Pope and his missionaries. What absence of personal concern in the American patriot; what frequent allusions to age, to fatigue and self-sacrifice on the part of the Catholic philanthropist. The one, how modern in address, how fond of democratic simplicity; the other, how riveted to the past by his ideals, his ecclesiastical rank, his delight in high-sounding titles and aristocratic pretensions. The one must be humanitarian because he is a Christian; the other a Romanist because he is humanitarian. Both men have in common great popularity and great zeal for the highest interests of the colored race.

There are traits in Mgr. Lavigerie that we would not discuss. His shrewd diplomacy, his extensive land speculations, and his lotteries, permitted by the French Government on conditions that were not fulfilled, need no comment. His love of personal *mise*



*en scene* is known to all. He had arranged to have eighty of the pupils of his schools go to the famous Congress of Lucerne to sing. One of his priests in Algiers had composed a cantata in which the Cardinal was constantly praised, and several times called "the Liberator." We do not say that the Cardinal ordered this cantata, but he accepted it. He even invited Gounod to write the music, but this distinguished composer could not comply with the request. Mgr. Lavigerie offered two prizes, one of a thousand francs and one of five hundred, for the best musical composition. When his anti-slavery lectures were published he sent them to the Catholic prelates of France, who acknowledged them in letters of excessive praise. One of the bishops places him among "the illustrious apostles of the Church and the unspeakable benefactors of mankind." Another would make him an "Urban II.," a "Peter the Hermit." These letters, which even a vain man would read stealthily in his closet, the Cardinal published among the documents. While he gave scarcely two pages to what others had done before him to destroy slavery, he devoted more than one hundred and thirty to letters as flattering to him as they were irrelevant. Lately his tomb was finished in the Cathedral of Carthage. He gathered all his clergy and with them marched in procession to bless his last resting-place. That he should have withdrawn from his usual work to go and meditate and pray near it would have been natural enough, but all this ceremonial display reveals a nature which, on the border of the grave, is too self-absorbed. Great as his services have been to the anti-slavery cause, his anxiety to give the history of a work in which he is one of the chief factors; his parsimony in dealing with those that preceded him and prepared the ground for him; his *finesse* in making his *Œuvre Antiesclavagiste* Roman Catholic; his self-glorification in the cases mentioned, have led us to ask ourselves if this modern Urban II., this contemporary Peter the Hermit, has not much of Loyola in his spirit and something of Boulanger in his methods? Be that as it may, it is certain that Protestants would do well to reflect before giving the Cardinal their money or their praises. Had he continued as he began he would have deserved both.

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## A FOREIGN MISSIONARY OF OLD TESTAMENT TIMES.

BY F. F. ELLINWOOD, D.D., NEW YORK.

It is believed that the first missionary to the heathen of whom we have any knowledge was Jonah, and he was far enough from being a model. To show that the cause then, as well as now, was a divine and not a mere human enterprise, the impulse came from the infinite compassion of Jehovah. Jonah was reluctant, evasive, disobedient. Even at the last he was churlish and took his allotted task at the hardest.

This brief sketch of him which we find among the minor prophecies of the Old Testament, constitutes an interesting and most instructive object lesson.

First of all, it shows how much broader and grander is God's compassion for the heathen than that of his select prophets and apostles. It also reveals a wise and tender discrimination, even in the midst of dire judgments. And it affords another proof that a plan of all-embracing mercy and salvation was in force long before Christ came to be offered once for all for human redemption.

As we shall see, this illustrative picture was placed in the very darkest setting. The scene was laid in the thickest gloom of the old world apostasy; the heathenism which Jonah confronted was of the very worst type that the world has seen, either in ancient or in modern times; and even the witnessing power of the Church of God, as represented by His chosen people, was at its very lowest and most ineffectual stage. Out of this widespread and manifold darkness shines forth this prophetic light of the Divine pity for the worst of sinners.

It is scarcely necessary to discuss the mooted question whether the story of Jonah is real history, or only a parable like that of the prodigal son, since, in either case, the lesson taught concerning the mercy of God is the same. No words could portray a father's forgiving love more impressively than the story of the Prodigal; no greater proof could be given of God's compassion to the heathen than is found in His plea for the repentant Ninevites against the peevish remonstrances of Jonah.

I prefer to consider the story a real narrative and to take it as it stands. Miracles are miracles—and nothing is gained by explaining away one and leaving another equally great and extraordinary. All nature is God's handiwork, and He is not limited by our conceptions of law. To accept the Divine Incarnation, the Resurrection and the Ascension, and yet reject the miracles of the Old Testament, has always seemed to me illogical and capricious. It is a species of discrimination which can rest on no firmer basis than mere human fancy or conjecture.

The mere incidents of Jonah's commission and his flight are very simple. He had been commanded of God to go to the great and wicked city of Nineveh with a definite message of warning. It was not a pleasant errand to be the bearer of evil tidings—in fact, to pronounce upon the city a sentence of doom which would in all human probability cost him his life. He was afraid, and unquestionably that was the secret of his flight. Where he erred was in failing to realize that He who had commissioned could also protect him. "Be not afraid; have not I commanded thee?" expresses the real logic of all Divine commissions.

Jonah not merely failed to respond—he proceeded in the very opposite direction. He labored under the absurd infatuation of supposing that he could be safer and more comfortable in far-off Tarshish than at home, or, as we sometimes express it—that he could gain something by putting the sea between him and the unwelcome command. He proceeded therefore to embark; with a business-like bravado he paid his fare; he would have no issue with any but God. Yet withal he was not so brave as he would seem; he half smuggled himself on board and hid away and went to sleep “in the sides of the ship.”

There are admirable touches of nature in the part taken by the crew of the ship when under the terrible pressure of the storm. They began to suspect that they had “some Jonah on board.” They had labored at the oar and they had prayed, but evidently the case did not belong to any of their gods. They made inquiry therefore concerning the mysterious stranger who alone seemed unconcerned enough to sleep. They cross-examined him: “What is thine occupation and whence comest thou? What is thy country and of what people art thou?”

It is interesting to observe the awe which filled all minds when the judgments of Jehovah were named. These seamen evinced it, and afterward the people of Nineveh were equally awe-stricken. Their apostasy could not quite obliterate their fear of that omnipotence which belonged to the God of Israel. When Jonah said, “I am a Hebrew and I fear the Lord, the God of Heaven, which made the sea and the dry land,” they were “exceedingly afraid.”

Then there followed some tokens of humane consideration on both sides. On the one hand Jonah frankly avowed his belief that he was the sole occasion of the tempest, and advised that he be sacrificed. On the other hand the seamen were loath to adopt extreme measures, and they struggled hard to reach the land; and when they found that they had no other alternative, they themselves prayed to God that the dire necessity which confronted them might not be laid to their charge. The recalcitrant missionary was thrown overboard and was swallowed by “a great fish.”

One might have supposed that after his candid acknowledgement of his wrong, and especially after God had mercifully heard the prayer which he had offered out of the depths, Jonah would prove thenceforth most grateful and submissive; that he would be fearless also, since God had signally delivered him, and that above all he would be forgiving, even as he had been forgiven. He ought to have been, after such a discipline, a model missionary to the Ninevites. But instead of this he showed peculiar weakness—the gospel designed for the Ninevites was in an earthen vessel.

Jonah prayed fervently in his affliction, and he indicted what



seems to be a psalm of thanksgiving for his deliverance. He made solemn vows and was very sure that he would fulfill them. He did obey when the second summons came, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee," but his obedience was not well sustained. He had a higher opinion of his own righteousness than Paul had of his, and he was not willing to "pluck out his eye" or "be accursed" for the salvation of any man or any number of men.

The solemn message which he bore was that after forty days Nineveh was to be destroyed. God intended it as a warning, involving a chance for repentance; Jonah understood it as a sentence of irreversible doom, and he was piqued at the idea that his prediction was not to be literally fulfilled.

How far the Ninevites repented is an interesting question. The advocates of the theory that the book of Jonah is only an allegorical poem, ask with much emphasis, "Where is the evidence that Nineveh was ever reclaimed? What historic proof appears that it became a God-fearing city?" It is not necessary to suppose that the repentance here referred to was that Godly sorrow which needeth not to be repented of; it was more probably a turning from the specific and unpardonable wickedness which had brought the judgment of God upon it. It was at least a temporary reform of intolerable offenses.

Of all the types of heathenism that the world has witnessed, that of Nineveh and of the Euphrates valley—that which spread westward to Sodom and overran the land of Canaan and Phœnicia—was the worst. It made universal prostitution a religious duty; from this it proceeded still further and spread everywhere the unnatural vice of Sodom; still further revolting cruelty was added to revolting vice, and children were burned alive by thousands as sacrifices to Moloch.

These were the sins that caused the destruction of the cities of the Plain, and all the severest judgments recorded in the Old Testament.

Ebrard has shown how these terrible sins followed all the Phœnician colonies on the Mediterranean; and when one contemplates the alternative of allowing the corrupting influence of such a people to spread everywhere westward till all Europe and the world should be brought under its power, he can better understand the justice—nay, the humanity—of those wars of extermination by which Jehovah swept the land of the Canaanites and planted in their stead a better seed, in which all nations should be blessed.

The preaching of Jonah seems to have operated only as a check. Even in judgment God remembered mercy. He would never destroy till patience could no longer forbear, or till the cup of iniquity was full.

Wars of extermination waged by divine behest are hard for us to contemplate who see not the end from the beginning, and cannot say



whether in the long run this or that may prove more merciful. But the mission of Jonah to the Ninevites throws a bright and pleasing light upon the dark mystery of divine judgments. It shows that in a sense God loves to repent—we may say *waits* to repent—of His threatenings; that, notwithstanding all the carping of men against His severities, He is more forgiving than man, and earnestly remonstrates against the hot-headed zeal of His prophet, who, having spoken, would carry out to the letter all that has been threatened.

The most difficult thing to understand in the authorized wars of extermination is the destruction of the innocent with the guilty—even little children. But there is a single sentence in God's appeal to Jonah which shows that even in that sad extremity God is not without tender consideration. "And should not I spare Nineveh, that great city, wherein there are more than six-score thousand persons that cannot discern between their right hand and their left hand, and also much cattle."

We cannot compass the broad and far-reaching considerations which affect the divine mind, with whom one day is as a thousand years and a thousand years as one day. We know not in the case of any infant whether it were better to die than to live. Certainly the death of the innocent were better than a long life of inevitable wickedness like that of Nineveh or Sodom.

Yet no opportunity for repentance is to be withholden, and the one thing which is conspicuous in this beautiful glimpse of the divine character is the compassion—the considerateness—which, in pleading with the indignant prophet, points to the hundred and twenty thousand little children and the multitude of dumb beasts. The attributes of God here present a symmetry which is in strong contrast with the caprice of man.

The late Dr. Horace Bushnell, in his incomparable chapter on the divine character of Christ, calls attention to the fact that while men are always losing the balance of truth and verging to one extreme or another, the Christ rests ever in divine poise and harmony. Men talk of mercy so soft and limp as to sacrifice all law and order and fill the universe with anarchy, and yet what a history of intolerance and relentless cruelty do the records of mankind present!

So God threatened the Ninevites and held His prophet to the faithful discharge of his duty in warning them, yet how wonderful were His expostulations with that prophet when they had shown signs of repentance! There was no false estimate of their sincerity or their probable stability, yet there was a whole city in sackcloth, from the king to the lowest menial, and by royal decree every one was "commanded to turn from his evil ways and from the violence that was in his hands!" A respite must be given. Sentence was suspended and

the door of mercy was thrown wide open, and who can say how many souls in that great city found the repentance which is unto life?

We love to think that this remonstrance with Jonah in favor of the Ninevites was kindred with that which Christ made with His disciples when they asked that fire should descend from heaven on the heads of those whose acts they condemned, and with that other lesson of similar intent which was set forth in the parable of the barren fig tree. Doubtless, it was He, the same—"the Lamb slain from the foundation of the world"—that interceded for sinners both in the Old Testament and in the New.

The scheme of redemption was in His mind even when the wickedness of the world was at its height. Others outside of the Abrahamic Church, and even the chief of sinners, were objects of divine compassion; Jonah's missionary commission was a part of the *great* commission which in the fullness of time was given to the apostles and to the whole Church.

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## A SKETCH OF THE ROMAN CATHOLIC MOVEMENT IN KOREA.

BY PROFESSOR H. B. HULBERT, SEOUL, KOREA.

We are accustomed to speak of the missionary movement as one which had its origin during the second quarter of this century, and this is quite natural, because the missionary movement among Protestant peoples did have its origin about that time; but what of the missionaries of the Roman Church? Is it not remarkable that at the very time when the missionary movement was being decried in England and Scotland, and had not so much as been broached in America, the Roman Church had its missionaries in a large proportion of the Eastern countries? The seminary of the *Societe des Missions Etrangeres* had long been founded in France, and was sending out scores of men to India, Siam, China and Japan. Their great central station in the East was at Macao, near Hong Kong. This place was granted to the Portuguese in 1557 by the Chinese, and became one of the important ports of the East. It made a splendid centre for evangelistic work—a fact which the Roman Church was not long in perceiving. From that point it sent out missionaries into all parts of China, which was at that time violently opposed to evangelistic work. To that place missionaries retired when times of special persecution and hardship came. There they brought some of their most promising converts, and taught them in a seminary specially endowed for this purpose.

But I desire to speak more especially of the work of the Roman Church in Korea. I make bold to say that in no country has Christianity been founded under circumstances more peculiar—more romantic, I might almost say. The story of it, as detailed by one of its

workers, is fascinating—bloody almost beyond parallel, to be sure, but it was the blood of true men. Let me give a short and entirely inadequate *résumé* of that story; for, although we differ in some important particulars from our brothers of the Roman Church, it is as well that we should note the truly great qualities which have made them so tremendously powerful for good in many parts of the world.

In the winter of 1784, at about the end of our war for independence, the annual Embassy from the court of the king of Korea entered the gates of Peking to present the customary compliments and gifts to the Emperor of China. Among their number was a young man of great honesty of character and of high culture, judged by the standard of the East. While in Peking this young man fell in with some Chinese Christians and was brought in contact with the Vicar Apostolic of that city. It resulted in his embracing the Christian religion and carrying it back with him to Korea, which before that time had not so much as heard of the existence of Christ.

It was not long before he had gathered about him a small company of men who found no answer to their religious nature in the Confucian cult and, before a year had passed, the Church was an established fact in Korea; not, to be sure, after the Roman idea of establishment, but the seed had taken root and the true church was there. For several successive years one or other of this band accompanied the Embassy to Peking in order to receive baptism and to try to induce the Vicar Apostolic to send a missionary to Korea. But this was impossible, for the constant state of uncertainty as to the fate of the work in China rendered additional work impossible. It was just preceding the time of the Revolution in France, and the Church found it difficult to send men even to supply the urgent demand in China. But each time the Embassy went, the Christian who accompanied it brought back books and religious objects, and gradually the band of Christians acquired a good knowledge of the fundamental doctrines of Christianity.

Of course these visits to the missionaries in Peking were unsuspected by the Korean Government, but the fact of the presence of Christianity in Korea could not be long concealed. In 1791 it was remarked that certain men did not worship at the graves of their parents according to the Confucian code. It led to an inquiry, and the open confession and profession of Christ. Then began the first of the persecutions, which have followed each other at short intervals almost to the present day. The methods of torture in Korea are almost too horrible to be believed. It consisted generally in beating the victim with huge paddles about the size and weight of a heavy oar. The victim lying on his face received from twenty to a hundred blows of this murderous instrument, every blow of which was sufficient to break the bones of his limbs, and reduce his flesh to a pulp.



Again thongs were put through the wrists and ankles between the tendons and the bone, and the sufferer was drawn back until his wrists and ankles came together, and in this posture he was left for hours. Others had chains put around their necks so heavy that they could scarcely lift them from the ground. They were literally devoured by vermin in the wretched prisons. They died of cold and hunger. Widows who professed faith in Christ and were arrested, suffered treatment a thousand times worse than death at the hands of the majesterial agents.

In 1794, the Church in Peking, being unable to send a European missionary, put the Korean Mission into the hands of Father Tsiou, a Chinese preacher. But how to enter Korea was a question very difficult to solve. Between the northern boundary of Korea and the eastern boundary of China was a belt of land called neutral. It was forbidden to all men to reside on this belt of land, because it was considered that it was for the mutual benefit of Korea and China that an uninhabited tract of land should separate the two States. This belt of land was overrun by outlaws and refugees from justice of both countries, and they formed powerful bands, rendering it extremely dangerous for anyone to cross it in either direction. At the same time, the points where one could enter Korea were very strictly guarded, and everyone who passed had to undergo a minute examination. Many were the expedients adopted by missionaries from time to time in order to evade the examination. Sometimes they came to the place in the dead of night and made a dash past the sentries and gained the mountains, where pursuit was impossible, but where they had to undergo untold suffering and privation before they could reach a place of comparative safety. Sometimes they would hide among a drove of cattle and thus pass through without being detected. At a later date missionaries all came by the way of the sea, crossing from China to a certain island on the coast of Korea, where they had to rendezvous with the Korean Christians. Their password, or rather signal, was a white cross on a red flag, and whenever such a flag was seen on the horizon a small boat put off to the island rendezvous, where the transfer was made and letters interchanged. Many a time a boat bearing a new missionary to Korea has hovered about for weeks waiting for its signal to be seen, and not a few times have they made three or four trips from China to the Korean coast before being able to effect a landing. The stories of these adventuresome journeys are as exciting as the most lively fiction.

But to return to the narrative. Father Tsiou hovered about the boundary of Korea for a long time before he was able to enter. In the month of December, one bitterly cold night, he crossed the Ya-Lou River and was smuggled across the line, and finally arrived in Seoul and began the administration of affairs.



From 1794 until 1801 there was a steady growth in the Church, but then broke out the first great persecution. It was not only the hatred of Christianity which made such havoc among the Christians, but it was intensified by party animosity.

There are four great parties in Korea, named from the four points of the compass. Two of these held about equal power, but a large number of the Christians belonged to one of these, and the other naturally made Christianity the handle by which to exterminate their rivals. The persecution raged with frightful force. The agents of the magistrates sought for the evidences of Christianity with the instinct of bloodhounds. The whole Christian population, amounting to several thousands, was totally uprooted. All who did not renounce their religion and curse Jesus were put to death, after the most cruel sufferings, and their relatives, whether Christian or heathen, were banished to distant islands. The detailed account of this persecution is enough to make the blood run cold. The sight of little children and aged men plodding along barefooted through the snow of winter or the intolerable heat of summer is enough to fill the beholder with the deepest pity. This persecution seemed to have destroyed the Church, root and branch, but it was not so. Those who had been sent into different corners of the land began the work of reorganization immediately, and eventually their banishment caused the spread of the faith into the remotest parts of the country. Persecutions continued at short intervals from that time on. Father Tsiou had been seized and decapitated in the beginning of 1801, and the Christians sent every year to Peking imploring the Church to send some one to administer the sacraments, and meanwhile they struggled on as best they could. The severest persecutions took place in 1815 and in 1827.

Finally, in the year 1830, after the Pope had received an urgent and touching letter from the church in Korea, Father Bruguière was commissioned to make his way into Korea and take charge of matters there. From 1831 until October, 1835, Father Bruguière was working his way overland through China to the borders of Korea. The hairbreadth escapes which he had during this journey and the suffering which he underwent would form a volume in themselves. And no sooner had he reached the borders of Korea than he was stricken with fever and died. Soon after Father Maubaut, a missionary of Manchouria, was appointed Bishop of Korea, and in January, 1836, he arrived in Seoul and began his labors. Soon he was joined by two other workers, and the work was pushed with vigor. But in 1839 the Government became aware of the presence of foreign preachers in the country and a persecution began which bade fair to surpass in violence all that had preceded it. Not one of the native Christians that were seized would divulge the secret as to the dwelling place of the foreign preachers, and suffered death in consequence. Father

Maubaut, seeing that the Government would not stop the persecution until the foreigners had been apprehended, made the determination to give himself up to the authorities, and going quietly to the magistracy he announced himself. He sent to his two fellow-workers asking them to follow his example, which they did, and the three together, after many severe beatings, were taken out of the south gate of the city and beheaded. The persecution gradually died out, and the work again went on. Soon more missionaries came; 1841 saw a terrible persecution, and each year saw its martyrs. In 1855 there were several missionaries stationed at different points throughout the country, and at their head was Bishop Berneux, perhaps the most remarkable of all the Latin fathers Korea had seen. At that time there were about 12,000 communicants in the whole land, but the Christian population numbered nearly 20,000. Steadily the Church increased in spite of opposition from all sides. It has always been poor from the fact that the majesterial agents, or as they are called in the East, "ejamen runners," made Christianity a pretext for seizing a man and demanding a heavy fine before they would release him. In this way the Christian population has always been reduced to the lowest reach of poverty.

And so matters went on until about the time of our civil war in America. At that time the heir to the throne was yet so young that the government was administered at the hands of a regent. It was about the time that the Russians had obtained possession of the territory north of Korea, extending to the Tumen river. Russia was demanding of Korea freedom of trade for her merchants in Wensau, the eastern port of Korea, but at no time has the Korean Government been more averse to the opening of the country to foreigners than it was then. It is said that Bishop Berneux had considerable influence among a certain class of officials in Korea, and that at one time he had it in his power to aid the Koreans in their negotiations with the Russians, and that he refused to do so. Be this as it may, the Regent and the Government formed the sudden determination to destroy all the foreign missionaries and to annihilate the whole native church, and then began the great persecution of 1866. First, all the missionaries that the Government could lay hands on were seized and thrown into prison. Two made good their escape after weeks of hiding and starving among the mountains, but Bishop Berneux and eight other missionaries were seized.

Allow me to describe briefly the trial and execution of Bishop Berneux, and that will suffice for all. Being seized in his house, he was bound hand and foot and cast into the prison reserved for those who had been condemned to death. On the next day he was brought before the high tribunal and was put to the question:

"What is your name?" "Berneux."

"What is your nationality?" "French."

"Why have you come to this country?" "To save your souls."

"How long have you been here?" "Ten years."

"Will you apostatize?" "No, indeed, I came here to teach Christ, and I never will renounce Him."

"If you do not you shall be beaten to death." "Do what you wish, I am in your hands."

"Will you leave the country if we give you a chance?" "No, I will not leave unless you carry me away by force."

Then he was stripped and laid upon the ground and beaten with the great paddle-like implement of torture until his flesh actually hung in strips along his limbs. He was also punctured all over the body with sharp sticks. His limbs were thrown out of joint, and in this plight he was thrown into the prison again. The next day he was brought out again to be questioned, but he was too weak to articulate. All the other missionaries went through the same ordeal. On the day of execution a cortege of soldiers bore the prisoners in litters or carts to the place of execution, about three miles from the city to the south, near the river. There a great circle was formed, and the execution commenced. Bishop Berneux was placed in the circle, cords were passed through his ears and under his arms, and, suspended on a pole, he was carried three times around the circle. Then he was placed on his knees in the center, his limbs securely tied and his head extended forward by means of a cord tied to his hair and held by a soldier. Then half a dozen soldiers, sword in hand, began a savage dance around the victim, uttering horrible cries and brandishing their heavy weapons, and as each soldier passed in front of the victim he delivered a blow at the neck. At the third blow the head fell, and one of the most horrible massacres of modern times was perpetrated. So fell that whole band of noble men. Is it easy to believe that this ghastly work was done in the nineteenth century, nay, within a quarter of a century of the present day? And yet it is true.

The persecution, among native Christians, which followed, carried off between six and ten thousand men, women and children. Whole villages were blotted from the face of the country. Whole districts were decimated. The powers of hell seemed to have risen in revolt against the Cross of Christ. Ingenuity, little short of Satanic, was exercised in the detection and slaughter of Christ's followers, until a half of their whole number were added to the list of martyrs.

The Church has recovered in large part from that persecution, and its work is being actively pushed by a force of eighteen fathers. The statement that the work in Korea is being carried on by Jesuits is incorrect. It is carried on by the *Societe des Missions-Etrangeres* of Paris.



## UNDENOMINATIONAL MISSION WORK.

BY REV. JAMES F. RIGGS, BAYONNE, N. J.

It is a charming theory: Let them go everywhere preaching the word. Let this new crusade be introduced at once, and let thousands and tens of thousands of individual missionaries go to all lands, carrying the knowledge of Christ to gladden the world. Now, if this means that we rejoice in the personal influence of Christian men in every city and town, and further, that we would multiply such holy influences without limit, then, of course, we can all say Amen with all our hearts. A noble life, whether it be of tea merchant, ship captain, or railway engineer, can not fail to tell in the end. God knoweth them that are His, and the power of a pure, honest, and devoted life is always a matter of congratulation to us. Especially do we insist on this high and sacred responsibility in the case of all physicians, editors, and men who employ labor on a large scale in heathen lands.

But observe one important qualifying fact: Such men are not called missionaries; they do not refer to themselves in such terms, and they claim no privileges or exemptions on any such ground. Each man of this class is self-supporting, and he does not fall back on the sympathy or material aid of the home churches. Hence we shut out all such at once from our inquiry. Our aid is not asked for them, nor do they defer to our technical ecclesiastical authority. But there is a class of men to whom we must call attention. They claim, and actually assume, the entire liberty of a wanderer, who may come and go at pleasure, yet they call themselves missionaries, and demand the moral sympathy and the material support of the home churches. To this we *do* object. They are superior persons, they have discovered the spiritual elixir of life, and they alone possess the secret. Their discourse is based on the general principle that the laborer is worthy of his hire, but they decline all ecclesiastical direction. Even a word of inquiry as to their theological position is often resented. Unfortunately, the supply of such persons is inexhaustible. Hercules cut off one head of the hydra, only to see two heads spring up in place of it. We read in scripture that Jonah's gourd came up in a night and perished in a night. And in the moral world there is a parallel. Such a city as Constantinople is a sort of perennial gourd-garden. The prospectus of each gourd is set forth in great confidence, but the result is not such as to justify the promise.

In these remarks we have no reference to the great established charities of the world, such as the Bible Society. That is not what we call undenominational—it is rather pan-denominational. The Bible Society occupies a position wholly unique, and its agents are like other recognized missionaries. They constitute in real life a body that may be fitly compared with any denomination, and their confes-



sion of faith is the Bible itself. But in actual practice it is a business enterprise, and so far from coming into collision with any other mission, it is the right arm of all missions. Very little enduring work can be done in any place until the Bible Society lends its aid.

Again, special emergencies demand special forms of activity. The Christian Commission, which did a noble work in war times, and other colossal enterprises of that nature, are simply the outcome of a sudden demand that can be met in no other way. So, too, we would set aside the China Inland Mission, which is often called undenominational, simply denying that it is in any way a model for general imitation.

Having thus briefly indicated what we are not discussing, we can take up the undenominational mission itself. What is it? It is a mistake from beginning to end. It is poor economy in the use of material, it is poor economy in the collection and transmission of funds, and the individual free-lance, who sallies forth to destroy the works of the devil without assistance, usually stumbles into a trap before he has accomplished very much.

It would astonish and amuse the friends of real mission work if they could listen to the talk of some of these men, and note the nature of their propositions. The most wild, vague and impracticable schemes are suggested by them, in perfect innocence. They know nothing of systematic mission work. They come at a bound into an Asiatic community, knowing nothing of customs, prejudices, and lines of effort that are already familiar to the people. They give needless offense at many points, and they fail to take advantage of points that might be utilized. They have no definite notion as to the possibility or impossibility of any given thing. Many years ago a famous Spanish monk, Raimundus Lullius, proposed to the leaders of Christendom the notion of dialectics as a weapon of universal religious warfare. He proposed to overthrow all forms of error, paganism, Mohammedanism, all schismatics and infidels, by his acuteness in word-fencing, in dialectics. Roger Bacon proposed to the Pope, Nicholas IV. (who was greatly interested in the crusades), that he should erect large focal mirrors near the great Mohammedan cities, and so set them on fire by the concentrated rays of solar heat. We are reminded of these beautiful but impracticable plans by the very simplicity of some inexperienced zealots in our own day. Even the young missionaries, who come out to join our regular systematized working force, fall into these inconsistencies; how much more the mere religious adventurer who goes out to the field without any allied forces on his flanks.

It will probably be said in defence of this guerilla method, that the regular missionaries have made mistakes. So they have; but their mistakes are noted, recorded, and when all the testimony is gathered

into a body of doctrine it becomes the science of mission enterprise. Missionaries do make mistakes, and what hope do we have that it will ever be otherwise? Only this; that the systematic development of the work, not under a despotic superintendent, but on the true fraternal principle of mutual aid and brotherly co-operation—in a word, the vital denominational system will obviate disorder and provide a trustworthy, scientific method, built up out of the experience which has been so dearly bought.

The common system, known as the denominational method, is the true method for many years to come. Why? Because men are not perfect, and because the only way we can approach perfection is by a mutual system of aid and of encouragement. We must here protest against a little bit of pure theorizing that is certainly thrust in and made a basis of error in this discussion. We are told, the missionary should preach only the great outline truths of the gospel, in which the entire mass of Christendom is agreed. All minor matters ought to be left in the native churches, that they may develop a local system of ecclesiastical life and manners that shall suit the place and the times. This is a sheer dead-lift of theory. The man who can preach effectively the great cardinal doctrines will be the man who has a well-worked-out theory of systematic theology, complete in all its parts. Who are the successful preachers? Are they not the men of clear-cut and well-matured views? We need the consciousness of reserve force. Denominational details are not trifles, but they are the solid backing of an immovable conviction. The denominational clutch on the sword of the Spirit is simply a confident clutch. Better work with a man who is left-handed than with one who says that there is no appreciable difference between one hand and the other.

In order to teach well, the teacher must know a vast deal more than he actually imparts, and the missionary who is cut off from denominational sympathy has suffered a loss that no personal genius can ever make up.

Very little good solid enduring work is accomplished without the co-operation of a number of departments. Look at any given mission. It has its educational department, training up a native ministry. It has its publication department, providing a religious literature. It has its evangelistic department, the visitation of villages for the purpose of preaching. And, finally, it has its properly episcopal department, or department of superintendence, which is absolutely necessary for the proper co-ordinating of these diverse branches. No individual, however highly endowed, can keep up all these various activities any more than a solitary individual could maintain a complex civilization all by himself. The fatal objection to these sporadic mission enterprises will be found just at this point. But we are told that if we would sustain them, these feeble missions would grow as

the others have grown. Yes; then let us humbly ask, What Catechism would they use in their schools? How would they examine their candidates for the ministry? Where would they draw their supply of religious literature? There are a thousand practical difficulties in the way of all mission work that is not identified with some strong, well-defined denomination. No such worker is content to be always a mere tract-distributor. He will not tolerate the idea of occupying permanently the lowest position in religious life. Every workman longs to see his superstructure rise to its proper eminence, and if this is to be done there must be a foundation, not only deep, but broad. There is a process known in electrical science as "completing the circuit," and in our active work for Christ we need to do the same. We are not content with a mere piece of wire, or a strip of zinc, or a few drops of acid; we may not stop till we have completed the circuit. Nor are we afraid of denominational zeal. What if the battery is highly charged? What if men do speak unadvisedly with their lips? Have we not a check on such mistakes?

Why do men desire to organize any such efforts? Is it not generally because they wish to shake off responsibility? They are impatient of control. They are not willing to be advised. They find the exact, inexorable character of theology a yoke and a bondage. They prefer to abandon themselves to the action of the centrifugal force. They are willing to wander alone, misled by the moral mirage which shows them facts, indeed, but facts turned upside down. Setting out in such a spirit, it is not strange if they find this world a trackless wilderness.

It may be urged, perhaps, in reply to this, that there is already friction and jealousy between the rival denominations. This is a very unfortunate exaggeration. As a rule the large societies are friendly and sympathetic. A beginning has been made. Now let each society press its work to the utmost, and let the individuals ally themselves as they best can.

Just before the great battle of Trafalgar, Admiral Nelson stood on the quarter-deck of his flag-ship, the *Victory*, and his fleet-captains, who had been summoned on board, stood around him. It was an anxious moment. They would soon be enveloped in battle-smoke, and one of the captains expressed the fear that one of them might make a mistake. The reply of Lord Nelson is worthy of a permanent place in the mind of every servant of Christ. It was the very utterance of genius. He said gravely, "No captain can make a mistake if he lays his ship alongside a French ship."

#### A SUPPLEMENTARY NOTE.

The exception only illustrates and enforces the general law. The world is familiar with some remarkable examples of noble, honest, and successful mission enterprise, conducted outside the lines of our



regular denominational boards. The present writer has no wish to be unjust, nor would he withhold an iota of the praise due in any case. But mark the facts as they are in real life, not as they are in the dreams of unbalanced courage. Men have crossed the Atlantic in open skiffs; would you therefore advise any one to go and do likewise? Men have crossed the Andes alone, without any guide; would you assume from this fact that such a mode of travel is to be commended?

A very common mistake in modern times is the undervaluing of system, because somebody got along without any. Mr. Moody never went to college, hence a college course is superfluous. That mode of reasoning would do away with almost every blessing in civilization, because at one time or another some person was compelled to do without it. The independent or undenominational mission is a mission conducted under extraordinary difficulties, and the aim of this plea is to induce men to avoid those difficulties which are now quite needless.

There was a time when each and every mission was an experiment. Methods were uncertain—experience limited. Men who gave their lives in those days to the determination of grave questions in the policy of evangelism, did not throw away the opportunity, for there was a cause. Now many things are entirely different. Experience is ample, and we know what can be done and what cannot. Let not the old rash ventures be made again to no purpose. We praise Dr. Joseph Wolff, but it would be very foolish for any person now to undertake to repeat his journeys in the disguise of a dervish. It is not necessary to do so.

The enthusiast who sets forth on an independent mission, is not always to be blamed, but he ought to be instructed. He does not know the facts in regard to the foundations already laid, and the tunnels already driven far into the rock. It is easy to point to a man of genius, and to imagine that all further debate is shut off. On the contrary, we ought not to be guided too exclusively by the triumphs of genius, because a mighty man may do what a man of ordinary force and consecration could never do. And failure is not simply failure, it is disaster in the foreign field, making the whole region sterile to those who follow.

If the question be put as to our immediate duty toward the scattered forces now in the field, the present writer would suggest:

1. That those persons who can influence any enterprise of this nature should concentrate their men just so fast as may be possible. Missionary power is like the mathematical law of the cube. The cube of two is eight; but the cube of three is twenty-seven. By all means gather the men into organic missions rather than depend on isolated units at long intervals.

2. Let those missions that are already denominational in substance



become such also in name and honest avowal. If this involves some criticism and official inspection, so much the better. The tendency will be to weed out errors, to correct bad methods, to bring about harmony in all sorts of questions, and it will prove a check that we greatly need on the reckless waste of money in some places.

The one point on which we insist is that success renders denominational boundaries absolutely necessary. Just so soon as the missionary is able to lead men to the Saviour, then immediately the questions of organization and education come up, and cannot be set aside unless there be such vigor and nerve in the leader as to make of his work, practically, a new denomination.

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### THE PRAYER FOR LABORERS.

[EDITORIAL.—A. T. P.]

*"Pray ye therefore the Lord of the Harvest that He would thrust forth laborers into His Harvest."*

How long shall it take us to learn that the grand inspiration to all missions, the world over, and to all missionary spirit and sacrifice in the Church, is PRAYER? not appeal to men, but appeal to God.

This is but one of those injunctions and promises which fix our eyes upon *Prayer* as the great motor in the kingdom of God. Again we affirm it: *Prayer has turned every great crisis in the kingdom.* It can bring men, it can furnish money, it can supply all the means and *materiel* of war. Yet, we sadly but seriously affirm that this, the grandest of all the springs of missionary activity, is that on which the least practical dependence is placed in our missionary machinery.

Let us look at the bearing of believing supplication upon our supply of laborers for the harvest field.

The fascination about all true Christian work is that, first of all, it is *God's work*. The true child of God longs to find his place and sphere in that grander sphere of divine activity where he is permitted to share *co-operation with God*. Now all true adaptation to our work depends on a higher plan than ours. God's work reaches through the ages and spans even the eternities. Every workman must have his *fitness for his particular work*, and that fitness must be of God, for the workman cannot know what peculiar demands that work will make upon him until he gets at work, and then it is too late to prepare. Preparation must be carried on earlier, and, because no man can tell with certainty what he is to be called to do, or where he is to be placed, the only hope and faith that can solve the perplexity must fasten on the Providence of God. He who foresees and foreknows what the work is to be must predestine and prepare the worker to do it.

Does He not? Who that studies history—which is the mere record of God's dealings with humanity—cannot see that a divine plan is at

work? that in the great crisis of affairs He brings forth some man or woman singularly prepared, unconsciously prepared, often unwillingly prepared, for the work and the sphere? so that, as, in the building of the temple, no sound of axe, hammer or tool of iron was heard while it was in building,—so again there is no need of any adaptation after the man and his work meet—they mutually fit as stone does stone, or timber does timber, where the work has been properly done in the quarry and in the shops.

Many a man has no chance or need to adapt himself to his “environment.” One of the great objections to “evolution” is found in the frequent examples of preadaptation with which nature abounds. A caterpillar that lives on the earth, crawls on its own belly, eats leaves and refuse,—at a certain stage of its history enters the chrysalis state. It is to emerge from its cocoon a winged butterfly, henceforth to soar, not creep or crawl, to sip the honey from the dainty nectaries of flowers. Here is a wholly new experience, of which the life of the worm furnished no earnest. Now if you run a sharp blade down the length of the cocoon, and cut through the cuticle of the animal while yet in the chrysalis state, you will find *all the peculiar organs* of the future butterfly or moth mysteriously enfolded beneath that skin. How are they to be accounted for? That caterpillar no more knew its future state and needs than the unborn infant knew its coming wants. It could not be said to adapt its organs to its new life *after* its emergence from the cocoon, for those organs were all there long before the moment of that new birth. And so the reverent Christian scientist accounts for the preadaptation by a higher evolution in the plan of a Creator.

Just so we discern in history preadaptations that defy any explanation without faith in the providence of God. Men themselves have been undergoing a peculiar training for ten, twenty, thirty, forty years, which has found its explanation only when God has brought them and their preordained work together! Moses, in the palace and court of Pharaoh, from the hour when he was taken out of the basket of bulrushes, was unconsciously preparing to become God’s great agent in Israel’s deliverance and organization: the fitness of that man as leader and law giver, poet and prophet, organizer and administrator, is so exact and marvellous that it compels belief in God. Luther at Erfurt and Wurtemberg, Knox in Scotland, Calvin in Switzerland, John Wesley and Charles Wesley in England, Jonathan Edwards in New England, William Carey at Hackleton, Adoniram Judson in Williamstown, John Hunt at Hykeham Moor, John E. Clough studying civil engineering, David Livingstone poring over Dick’s “Siderial Heavens,” Henry M. Stanley reporting for the New York *Herald*—these are examples of men whom God was unconsciously making ready for a special work of which they

had no conception, and for which they could make no intelligent preparation.

Who was it that not only raised up those six remarkable men and missionaries—Schwartz, Carey, Judson, Morrison, Wilson and Duff—but raised them up in the same age and epoch of missions? All of them from humble life, but of varied nationalities, of different denominations, Lutheran, Baptist, Independent, Presbyterian; who was it that gave to all of them essentially the tastes and the training of scholars, though their early surroundings in several cases specially forbade; who was it that singularly fitted them to be theologians, translators, philologists, scientists and teachers? Who was it that so singularly adjusted the plan of these several lives that each spent some forty years among the natives of India, Burmah or China; passed the advanced limit of three-score years and ten, and died rejoicing not only in their labors but in the fruit of their labors?\*

Sometimes, indeed, it suddenly appears to the man himself that the adaptation somehow exists; but it is only the consciousness of a pre-fitness. John Hunt has been compared to the forest bird, which, hatched in the nest of some common domestic fowl, moves about restless among the pullets and ducks in the barnyard, until some day, finding its pinions grown long and strong, and instinctively conscious that the air, not the earth or the water, is its native element, suddenly soars from the ground and makes straight and swift flight toward the freedom of the woods and the higher realms of the atmosphere! Of how many of God's workmen might similar words be written? And what new hope does it impart to missions as the enterprise of the Church to know that while God buries the workmen He carries on the work! No gap ever occurs that He cannot fill. How often a desponding spirit cries, when such a man falls as John Williams of Erromanga, or Mackay of Uganda, or Livingstone at Lake Bangweolo, or Keith Falconer at Aden, "How shall that man's place be filled?" But God has another man ready, and sometimes two to take the place of one. And so the work goes on.

The subject will bear indefinite expansion; but our object is only to sound once again the grand key-note of all missions: *Believing Prayer*: The field is wide—world wide. The Harvest is great, but the laborers are few. How are they to be supplied? There is but one way authorized in Scripture: "PRAY ye therefore the Lord of the Harvest that HE would send forth laborers into His Harvest." Nothing else can fill these vacant fields with an adequate supply of workmen. Education cannot do it. A great deal of our education is leading young men and women away from mission fields. "The spectacles of the intellect," says Dr. David Brown, "are binocular." There is a tendency in all intellectual culture, as in the gathering of earthly

\* See Dr. George Smith.



riches, to make us practically Godless. Men become purse-proud by accumulating wealth, and brain-proud by accumulating learning. If God does not hear prayer and give learning and culture a divine direction, a heavenly anointing, our colleges will only raise up a generation of sceptics. Our appeals and arguments will not give the Church missionaries; unless the demonstration of the Spirit is added to the demonstration of logic, no conviction will result that leads to consecration—that higher logic of life.

And, when workmen are *on the field*, it is the same prayer that must secure to the word they preach “free course,” so that it is glorified. When the Church at Antioch, praying and fasting, sent forth Barnabas and Saul on that first missionary tour, the Church kept praying; and, in answer to prayer, doors, great and effectual, opened before them, and repentance unto life was granted unto the Gentiles, and mighty signs and wonders were wrought by the hands of those primitive pioneer missionaries.

We have heard many things said in depreciation of J. Hudson Taylor and the China Inland Mission. We have heard his whole work stigmatized as “without a foundation,” a “wild scheme,” “impracticable,” “lacking all elements of stability and permanence;” we have heard said of it, that it “gets men and women into Inland China, and then leaves them there to starve,” etc. One thing is very remarkable about it: it sets us all an example of *faith in God* and *power in prayer*. It has been the writer’s privilege to meet frequently and in circumstances favorable for confidential intercourse, this beloved man of God—this “Paul, the little”—and from his own lips to hear the history of the China Inland Mission. It is a wonderful story; it sounds like new chapters in the Acts of the Apostles. Mr. Taylor was at the little Conferences of Believers at Niagara-on-the-Lake in July 1888 and 1889. At the first, he made a precious address, fragrant with the anointing of God—unpretentious, modest, simple, childlike. It took us all captive by a divine fascination. He simply unfolded the word of God, made no appeal, would, in fact, have no “collection.” But that little company of believers, mostly poor, constrained him to accept a freewill offering of some \$2,500. To our surprise he was rather anxious than pleased. And in 1889 he told us the source of his perplexity. As nearly as we can recall, these were his words:

“When that money was put into my hands, I felt burdened; when the Lord sends me workers I feel no anxiety, for I know that He who provides laborers for His harvest-field will provide the means to put them into the field. But when the Lord gives me money and not the workmen to use the money, I know not what to do with it. When from the Conference of 1888 *thirteen volunteers* subsequently offered themselves for the great field of China, I said, ‘Now the Lord has



solved my perplexity.' But, you see, we sometimes reckon too fast. And so it was with me. For when I went to the places from which these beloved laborers were to go forth to the harvest-field, the churches to which they belonged insisted on paying all the expenses of their outfit and journey; and so I *had this money still on hand*, and my perplexity was increased. Now, dear friends, *don't give me any more money unless you give me the men and women to use it!*"

We have made and heard thousands of missionary addresses, but never *any like that!* For once we have found the head of a great missionary movement whose *main care is not money at all*, and who is *more anxious to have workmen than funds*; who, in fact, begs us not to give him *any more money* until we first *provide the workers to use it*. The ordinary conditions seem somehow reversed. We hear on all sides frantic appeals for *money*. To-day, it is said, scores of young men and women are coming forward, offering to go, but there is no money to send them. Brethren told me in Scotland that they were compelled to stop appealing for workmen, because the appeals were so much more enthusiastically responded to than the Church responds to the needs of an over-taxed treasury!

We have no thought of using invidious comparisons; but we are compelled to ask whether we have not, in our missionary work, fallen into the snare of worldly care—whether missions do not stand in our thought too much as an enterprise of the *Church*, and too little as the work of *God*, of which the Church is the commissioned agent. We feel conscious, like all others that have passed their meridian hour, that our day of labor slants toward its western horizon and its setting-hour. We desire to make every utterance of tongue or pen as serious, solemn, candid, and conscientious, as though it were, as it may be, the last. And, with full consciousness that no other "Editorial" may ever issue from the pen and hand which write these lines, we here record the profound conviction that, back of all other causes of the present perplexity in our mission work; behind all the apathy of individuals and the inactivity of churches; behind all the lack of enthusiasm and the lack of funds; behind all the deficiency of men and of means, of intelligence and of consecration, of readiness to *send* and alacrity in *going*, there lies one lack deeper and more radical and more fundamental—*viz.*: THE LACK OF BELIEVING PRAYER. Until that lack is supplied the doors now opened will not be entered, and the doors now shut will not be opened; laborers of the right sort will not be forthcoming, nor the money forthcoming to put them at work and sustain them in it; until that lack is supplied the churches in the mission field will not be largely blessed with conversions, nor the churches in the home field largely blessed with outpourings and anointings of zeal for God and passion for souls.

The first necessity for the Church and the world is also the first

central petition of the Lord's Prayer: *Thy Kingdom Come!* of which the hallowing of God's name is the preparation and the doing of God's will is the consequence. And that Kingdom comes only in answer to expectant prayer. We need, first of all, a revival of the praying spirit which moved Jonathan Edwards to publish his appeal in 1747, and led William Carey and John Sutcliffe to republish it, in 1787. Modern missions had their birth in prayer; all their progress is due to prayer. A few souls that have close access to the Mercy Seat, like Moses, Samuel, Elijah, Daniel, have kept up the apostolic succession of prayer. And because of this, and of this alone, doors have been opened, workmen thrust forth into the open fields, and money has been provided. But suppose the *whole Church* would get down before God! What if, where one now prays, a hundred were bowed on the face like Elijah on Carmel! What, if in place of the naturalism that is eating at the vitals of spiritual life there might be a revival of faith in the supernatural, a new and universal awakening to the fact that God is a present, living, faithful, prayer-hearing God; that the closet is his ante-room, nay, his audience-chamber, where, to the suppliant soul, he extends his sceptre and says, "Ask what thou wilt in Jesus name, and it shall be given unto thee!"

The late Mr. Neeshima, of Japan, said to his fellow-countrymen when planning an evangelistic tour—"Advance on your knees!" To work without praying is practical atheism; to pray without working is idle presumption. But to pray and work together, to baptize all work with prayer and to follow all prayer with work—that is an ideal life. Of such a life we may reverently say, *laborare est orare*—work is worship and worship is work.

In the vision of Isaiah (vi.) the seraphim have six wings, and four of them are used in the office of humble and reverent worship, while only two are reserved for flying. As Dr. Gordon beautifully says, "Let us learn a lesson on the proportion to be observed between supplication and service." Better twice as much devout preparation as work, than a hurried and superficial communion with God, and an unprepared and hasty dash and rush into activity. Let us linger before God until we get power, and then life becomes grand. It shines with the glory of His Face, and it moves with the might of His omnipotence.

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## THE RESULTS OF MODERN MISSIONS PERMANENT.

BY REV. THOMAS LAURIE, PROVIDENCE, R. I.

The American Board began its work in Western Asia by sending missionaries to Palestine. In other words, the new world sent the gospel to that part of the old world whence that same gospel first went forth to bless the race—to the city where our redemption was wrought out and where the first Christian church was formed.

That fact starts the inquiry, whether the power of the gospel, like that of mere human influences, is short lived? As earthly kingdoms rise from obscurity, flourish for a season, and then decay, does the kingdom of God in like manner have its era of growth and harvest, and then leave nothing but stubble to be ploughed under by new laborers in their preparations for another crop? Missionaries from New England occupied church edifices in Ceylon that had been built centuries before by Papal missionaries from Portugal. Shall missionaries to China a millenium hence find no trace of the work being performed in that empire to-day save some stone like that at Singan Fû, which records the labors of Nestorians eleven centuries ago? Or shall future evangelists from Central Africa find such wrecks of churches in New England as we have found in Tarsus, Smyrna and Thessalonica? On the one hand it may be said that our country has not been in existence so long as the time between the visit of Xavier to Ceylon (1544) and the present; but on the other, we can say with the prophet, "The grass withereth, the flower fadeth: but the word of our God shall stand forever" (Isa. xl:8), and that word has been translated into the language of China, "and it shall not return to Him void, but shall prosper in the thing whereto He sent it" (Isa. lv: 11).

These questions present a very interesting topic for discussion. The writer sincerely wishes that he were able to do justice to so grand a theme, and ventures to submit these few thoughts only as a starting point whence others may advance further into a land flowing with milk and honey, and bring back far richer clusters.

First of all then let us keep in mind that in this discussion we are not inquiring as to the certainty of the conversion of the world to God. He settled that forever when in His word He put the certainty of that result alongside of the certainty of His own existence. The old version of Numbers, xiv:21, read thus: "As truly as I live, all the earth shall be filled with the glory of the Lord," but the new revision translates it more accurately, "In very deed, as I live and as all the earth shall be filled with the glory of the Lord." At first sight this seems a weaker statement, but it is in fact much stronger, for while the old rendering made the existence of God a pledge of the conversion of the world, this more correct one co-ordinates the two things as alike certain and incapable of change. How could it be otherwise, when it is written (Daniel vii:14): "His dominion is an everlasting dominion, and His kingdom that which shall not be destroyed." And then this divine result is the work of God Himself, as He says (Isa. lx:22), "I the Lord will hasten it in its time." We must never forget that it is "not by might or by power, but by my Spirit, saith the Lord." And to this agrees Isa. liii:12, "Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He poured out His soul unto death: and was numbered with the trans-



gressors; yet He bare the sin of many, and made intercession for the transgressors." Thus binding the redemption already achieved and this future triumph of that redemption in one inseparable bond. Well does the Holy Spirit say through Jeremiah xxxiii:20: "Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, so that there should not be day and night in their season; then may also my covenant be broken with David my servant."

It is well that our hearts be established by recalling such words of God before we launch out on the more uncertain sea of human probabilities, for what Christian can read such words of God and for one moment doubt the final issue.

Still the fact remains that the gospel was once preached in Palestine by our Lord and His Apostles, and now missionaries from other lands are needed to restore to that land the knowledge of the truth, and the question is, "Have we any reason to think the present evangelization of that region will be more permanent than that which went before?"

We see at once that there is a difficulty here which does not exist in some nations whose nominal conversion to Christianity took place during the dark ages. Take France as a representative of many others. There Clovis, a fierce fighter, when Thor and Woden seemed to fail him in battle, turned to Christ for help, vowing to be His follower if He gave him the victory. The bloody battle was decided in his favor, "and thousands of his wild warriors followed him to the font with as little thought as they would have followed him to death or victory." It was this conversion that won for the King of France the title of "the most Christian king." The historian adds: "It is from this robber, liar and murderer that France rightly dates her beginning." (*Encyclopedia Britannica*, Ninth Ed., Vol. IX, p. 529). It is not at all surprising when nations whose conversion has been brought about by such methods fall away from the faith, for the truth is that they never had a faith to fall away from. If the church in Palestine had been brought into existence by such methods we might be grieved, but we could not be surprised by its fall; but when the preaching of the Lord Jesus Christ and the Pentecostal outpouring of the Holy Spirit lie at its foundation, we must look elsewhere for the explanation of its falling away.

Still no thoughtful reader of the New Testament ought to be surprised at it. The Apostle says to those among whom he had labored more than two years at Ephesus (*Acts* xx:29): "I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them." It may be said that this does not anticipate so utter an overthrow as destroyed



vital piety in all that region. True, and yet that same Apostle strove to prevent in his own lifetime an apostasy that would have been utterly subversive of the truth, for he says of some opposers (Gal. ii:5) that he "gave place to them in the way of subjection, no, not for an hour; *that the truth of the gospel might continue with you,*" implying that otherwise the truth had perished from among them. Then in 2 Thess. ii:3, he speaks of falling away and a revelation of the man of sin. "For," he adds in verse 7, "the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the Lawless One, whom the Lord Jesus shall slay with the breath of His mouth, and bring to nought by the manifestation of His coming."

Besides, over and above these warnings of the Apostles, how often did the Lord Jesus say to His churches: "Remember therefore from whence thou art fallen [note it: already fallen] and repent, and do the first works; or else I come to thee, and will move thy candlestick out of its place." (Rev. ii:5). Surely such utterances ought to make surprise impossible when we look on the spiritual desolation of Bible lands, and their political and pecuniary desolations are only the consequences of the spiritual ruin that had gone before.

Another truth claims our notice in this connection. At no time in the past has any religious movement been either perfect in its nature or universal in extent. In other words, it has not thoroughly transformed the whole character, or pervaded the entire community. No one man has done good and not sinned at all, and there have always been those who have floated with the current whichever way it turned, but without any spiritual life of their own. Hence among the ancient people of God His kingdom did not move forward in one continuous advance, but rather by seasons of progress, interrupted by either lack of movement or positive retrocession. An advance under Samuel was followed by a backward movement under Saul. Another advance under David was succeeded by a retrograde movement that culminated under Jeroboam, the son of Nebat. Again, light under Jehoshaphat was followed by darkness under his son, Jehoram, and so on to the captivity. That, however, was under a dispensation that was growing old and ready to vanish away.

Under the gospel, our Leader teaches us to aim at nothing less than the doing of the will of God on earth as it is done in heaven; and this, which involves complete obedience on the part of each, and the combined obedience of all, we are never to lose sight of. It is to be the object of our daily prayer and constant endeavor. Still, being so high an aim, it is not strange if its attainment be more difficult, but we trust that the morning has dawned that shall shine more and more unto this perfect day, for under the power of the Spirit of God, things shape themselves toward a higher standard of character throughout

the Church in all lands. And here belongs one truth that is full of comfort. The work of the Spirit is not stationary, but progressive.

He began by brooding over material chaos. He inspired Bezaleel and Aholiab for their work, and He now works a spiritual transformation in human hearts. Though He did this before Christ came, yet it was confined to so few, that the evangelist could say (St. John vii:39), "The Holy Spirit was not yet given; because Jesus was not yet glorified." After that He wrought the wonders of the day of Pentecost; yet that was only one step in an advance that shall overcome the powers of evil with a continuous and unending victory. The same divine energy that overcomes for one moment is able to overcome forever. And it is in the line of the divine progress to show the power of the redemption that is in Christ Jesus, to conquer the causes that now render revivals temporary, as well as those that render them impossible at all to man unaided.

As the plan of God involves this progress, we should expect to find instrumentalities provided to carry it out, and we are not disappointed. The past history of the Church has shown God working toward perfect ends through imperfect instrumentalities. At first there was a need for Apostles, lifted out of and above the rest of the Church. Still they were not an unmixed good. Their presence involved the danger of depending too much on leaders, although one of the chief Apostles begged the prayers of the churches for a blessing on his labors. This undue reliance on leaders led to the attempt to perpetuate the apostolic office without the apostolic gifts, hence ruinous ambition among the clergy, who forgot how the Master said, "He that is greatest among you shall be your servant" (Math. xxiii:11), and that "Whosoever shall humble himself as a little child, the same is the greatest in the kingdom of heaven" (xviii:4). When we look back on the bitter fruits of ambition in the Church, we are at no loss to explain the disappearance of spiritual life from Bible lands. Still this does not involve the failure of divine plans, for the same chastening that visited retribution on sin in the Church, also prepared the way for a renovated sanctuary and a holy people who should carry out the glorious idea of a Church, as it existed in the mind of God.

Look at some of the wonderful works of Him who is King in Zion. Once copies of the Holy Scriptures could be multiplied only by the slow labor of the pen. Then the common people could not possess them. Even churches could hardly secure a copy for their public worship. This left them dependent on the clergy for their knowledge of the truth, and it is humiliating to have to confess that this great power in the hands of ecclesiastics was not always used to make their people wise unto salvation, but rather to strengthen their own supremacy.

Even now good men look more to the preacher than to Christ.

How much more when they had no Bible at home to correct that tendency, and everything in the Church magnified those who sought their own greatness at the expense of the edification of the people. Even now some true disciples are influenced more by the visible splendor of a church edifice and the audible music of the choir than by unseen spiritual virtues. How much more, when those who ought to have pointed them to the "Lamb of God who taketh away the sin of the world," claimed that they themselves had power to forgive sins and impart salvation! But now that the common people have the Bible in their own hands, which can make them wise unto salvation, they have a divine deliverance from this bondage to a clergy, and we may estimate the greatness of that deliverance from the frantic efforts put forth to-day to take away the Bible from the masses, or at least to prevent them availing themselves of its divine instructions.

The Master in his day preached the coming of the Kingdom of God, looking beyond the temporary thralldom of his people to that freedom wherewith the truth would make them free. And the Church has now come forth from that dark house of bondage to walk in the light of the truth of God.

The fact, then, that the Providence of God, by means of the press, has put the Bible into the hands of the common people, and stirred up His Church not only to see that it is distributed but that men are stimulated to engage in its study and assisted in that study, is one pledge that the waters of this flood of ignorance shall not return to destroy the Church and necessitate another replanting of those lands where the truth is taking root to-day.

Another fact which strengthens this conviction is the influence which the Bible exerts on those who receive it. It has already been intimated that something is needed to interest men in the truth, so that they shall feel its power, and that something is the Holy Spirit, who, Christ says, "Shall take of mine, and declare it unto you" (St. John xvi:14). It is not necessary to determine the minimum of truth essential to secure the work of the Spirit in a human heart. It is enough to know that He works through the truth. Any one who has ever had opportunity to compare the working of Papal missionaries with those who go forth from our Puritan Churches, appreciates this fact as no language can describe it. There is a puny weakness in the adherents of the one, and a stalwart energy in the converts made by the other, to which words cannot do justice. On the one hand are Lilliputian superstitions and Brobdingnaggian legends of the Saints. On the other are a wonderful manliness and the fruit of the Spirit in all its variety and sweetness.

Some magnify education as a power to renovate persons and peoples; and no doubt education produces great results, but the highest style of education is seen where a soul, regenerated by the Spirit,



studies that Word of God through which the Spirit sanctifies. No science can compare with the Bible. Other sciences deal with the works of God, whether in the realm of matter or of mind; Scripture deals with God Himself and our relations to him. No college can rise so high along any other line of study; no university can secure such a large and well-proportioned mental development through the pursuit of all other sciences put together, and it is this highest style of education that is given in our higher missionary schools. There, whatever other line of science is pursued, the Bible is supreme, and that not only emancipates from the bondage of ignorance, it lifts the soul into the plane along which it is to advance forever, and on which they move in Heaven to-day. And the men so trained will never degenerate as Bible lands have degenerated under an ecclesiasticism that ignored the Redeemer, and his great Redemption, and sent them to the priest for salvation, instead of sending them to the only name under heaven that is given among men whereby we must be saved. Men do not go to Him and come back empty.

Some talk as though a new discovery in politics or in science was lifting up the masses to-day and righting the wrongs of ages—upheaving society from its depths and creating all things new. It is neither a new discovery in politics nor in science, but an old truth sung by a woman nineteen hundred years ago in connection with the incarnation of the Son of God. "He hath showed strength with His arm; He hath scattered the proud in the imagination of their heart. He hath put down princes from their thrones, and hath exalted them of low degree. The hungry He hath filled with good things; and the rich He hath sent empty away." (Luke i:51,53). It is that power of an Incarnate Saviour that was spoken of even a millenium before Mary thus magnified the Lord, when the Psalmist said of Christ, "He shall deliver the needy when he crieth; and the poor that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy." (Ps. lxxii:12,13).

In the labor questions that now vex society, we see this power grinding like Samson in the mills of the Philistines—a captive shorn of its strength; but in the missionary station we see it wielded by omnipotence, to shatter every hostile force that exalteth itself against God and human well being. There it asserts its divine energy, and there is one line of its working that calls for special notice. The heathen, like sinners at home, are selfish, and their selfishness has found expression in a lazy looking out for their own advantage, regardless of the interest of others. At first missionaries were made so happy by the sight of interest in spiritual things, in however small a degree, that they were in danger of hindering the work of God by doing everything for their converts and shielding them from every self-denial. They furnished employment; they protected and coddled



them till they were in danger of destroying all manly self-reliance. Now they have learned the love as well as wisdom of those words of Jesus (Luke ix:23): "If any man would come after me, let him deny himself, and take up his cross daily, and follow me," and they teach converted heathen that the work of the kingdom in their land belongs to them and not to the missionary. That to them belongs the support of the churches, and that their feet are to carry the gospel into the regions beyond. The consequence is a type of Christian zeal and self-denial that puts us at home to shame, and our churches are stimulated to new consecration by the example of those who yesterday were heathen. Here is another fact on which we build our assurance: that the present results of missionary labor have come to stay. The churches that lazily leaned on the store of merit which their clergy claimed to have at their disposal may pass away; but these Christian workers are only the vanguard of others who shall enter into their labors, and together press on in the service of the Lord till the earth shall be full of the knowledge of the Lord as the waters cover the sea.

It is said that even the most fervent zeal may grow cold and disappear. Yes, if its roots go no deeper than the heart, which is deceitful above all things; but if the zeal of the Lord of Hosts is performing this, if the life that is in Christ as well as from Christ is the power at work in this matter, is anything too hard for the Lord? "Hast thou not known? Hast thou not heard? The Everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." (Isa. xl:28-31).

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#### MAHDISM AND MISSIONS IN THE SOUDAN.

BY REV. LEWIS GROUT, WEST BRATTLEBORO, VT.

Among all the characteristics which mark the followers of the False Prophet in Beled-es-Soudan, "the country of the blacks," perhaps none is stronger or more peculiar than their faith in Mahdism. Nor can any organization or enterprise that may have in view a thought of promoting the essential well-being of that people, whether social, political or religious, afford to be indifferent to the opposition this religion would offer to its efforts. Least of all can any missionary, or missionary society, hope to succeed there without knowing something of the character of the Mahdic phase, of the Moslem faith, and something of the reasons why its devotees are so strongly attached to it. Should a study of the subject show that the Mahdism of the Soudan includes not only a purpose to see their faith extended and established throughout the continent, but also a desire to be relieved from crushing assessments for that which brings them no good, to be exempt from interference with their dealing in slaves,

and be left free of every foreign yoke, whether military, political or financial, to govern themselves as of old, it would not be difficult to see why its friends and advocates are firm, active and aggressive. It will help to give some good idea of the hold Mahdism has upon the Soudanese, to take a brief look at the traditions of the people respecting the Mahdi, and at some of the reasons for the ready response they gave to the claims of Mohammed Achmet (or Ahmed) to be the true and very Mahdi for whom they had been long looking.

Soon after Ali, surnamed the Lion or God, married Fatima, the daughter of Mohammed, whose doctrines he adopted and labored to enforce, his rival, Abu Bekr, being chosen calif in 632, the Mohammedans were divided into two sects, the Sunnites and the Shiites, the latter of which were the partisans of Ali. Ali became calif in 655, but was assassinated in 661, and was succeeded by his son, Hassan. Under the auspices of the Fatimite dynasty, the Shiites soon spread over all Persia and a large part of Egypt, including the Soudan. They believed Ali ranked equal, if not superior, to the Prophet himself. Some of them looked upon him as the incarnation of Divinity. He was counted the first of the 12 Imams, or Pontiffs, of the Persian creed, who, one after another, without arms, treasures or subjects, enjoyed the veneration and provoked the jealousy of reigning califs. Their tombs are still visited by the devotees of the sect. For solitude, sanctity, and veneration paid him, the twelfth and last of these Imams surpassed all that went before him, and was made specially conspicuous by being called El Mahdi (Mehdi, or Mehedi), literally, "the guided"—that is, "the inspired one;" and hence, a spiritual guide, a deliverer invested with a supernatural mission. The time and place of his death were never known; indeed, it was believed that he never did die. For many generations his votaries pretended that he disappeared in a cavern, where he still lived, and from whence he would emerge before the coming of the last day, to overthrow the tyranny of Antichrist. Some of the Persian traditions taught that this Imam, El Mahdi, would outrank all other prophets and divine messengers; that, being "well-guided," heaven-directed, sent of God to be the leader of His people, he would come out of his concealment in time to accomplish the last things, unite with Christ to consolidate the Christian and Mohammedan law, declare El Islam the world's true religion, and convert Christians and idolaters alike to the Moslem faith.

It is well known that for some years now past the Shiite Mohammedans were looking for the early coming of the last day, and for the speedy reappearing of the long-expected Mahdi. Nor can there be any doubt that the superstitious adventurer, Mohammed Achmet, or Ahmed, aware of these shadowy expectations, had endeavored to prepare himself in the seclusion and silence of a studied retreat, to answer the description which tradition had given to the coming El Mahdi, and seize upon some auspicious occasion to declare himself the promised guide and deliverer.

He was born in Dongola, in 1843, the son of a carpenter, the grandson of a Moslem priest; dark-skinned, with Arab blood, though he claimed to be a full-blooded Arab—a regular male descendent from Mohammed, through his daughter Fatima and her husband Ali. He is said to have been a strange and precocious child. His father apprenticed him to a boatman, an uncle, from whom he ran away, and joined himself to a priest or fakir, a dervish, who lived near Khartoum. Here he studied for several years and made such progress in learning the Koran that, at the age of twelve years, he knew a large part of it by heart. He lived for a time with a French surgeon-general, Dr. Peney. He attended a Mohammedan school for a few years, and then, for another term of years, studied under a famous saint, by whom he was ordained

a priest. Having completed his studies of Mohammedan literature, at the age of 25 he betook himself to a cave on the island of Abba, above Khartoum, near Kana, on the White Nile, where, for fifteen years he lived an austere life, fasting, praying and meditating on the mission to which he would eventually give himself. By his unique personal appearance and mystic manner of life, he soon began to get a wide repute as a most devout and saintly man. Crowds eventually flocked in to ask his prayers and make him presents, and become his disciples. He cultivated the friendship of the influential Sheiks, selected wives from the families of the rich and powerful, and in that way increased his own wealth and power and laid a train for political influence. Having established a school of dervishes, he only needed a good opportunity to announce himself as the Mahdi for whom the people were looking, to draw around him hordes of fanatical followers. Nor was it long before the desired opportunity came to hand.

The Soudan had now, for some years, suffered greatly from the onerous taxation and cruel Bashi-Bazouk system, while Egypt had been continuously imposing upon her, and was now ready to rise in her might and follow any leader who might promise deliverance. And the sad home-troubles to which Egypt herself was just now subject, were too many to admit of her giving any thought or care to her Soudan dependency.

Arabia's attempt to revolutionize the government, England's interference with affairs in Egypt, making the imbecile *Pewfik* Khedive in place of the enterprising *Ismael*, bombarding Alexandria, and claiming control over the revenues of Egypt, all conspired to give Mohammed Achmet all the opportunity he could wish to announce himself the Mahdi, the deliverer from oppression, the long-expected redeemer of Islam, whom the past had promised. Gordon, too, the Governor-General of the Soudan, had now, two years since, resigned his charge and left the country, after he had done much during his few years' administration to rouse the ire of the slave dealers, and prepare them to welcome any deliverer who should promise them protection or even tolerance, as the Mahdi would, in their nefarious pursuits. Announcing himself the true Mahdi, as he did in May 1881, a host of zealous emissaries hastened to carry the news up and down through all the Nile country that Soudan was about to rise in rebellion, throw off the dominion of Egypt and the Turk, and make the triumph of freedom and of the Moslem faith universal and complete. His pretensions were at once reported to Raouf Pasha, Gordon's successor as Governor-General, at Khartoum, upon which he sent a band of 200 men to capture the prophet; but they were soon surrounded by his adherents, many of them massacred, and the rest put to flight. Upon this, Sennaar and other parts of the Soudan revolted, and the Mahdi soon found himself at the head of an army of 50,000 men. Several bands of Egyptian forces, one of them numbering 6,000 men, were sent against him in 1882, only to share the fate of the first and be annihilated. The city of El Obeid was taken and made the Mahdi's capital. In November 1883, a large Anglo-Egyptian army of about 10,000 men and 42 guns, in command of Hicks Pasha and his European staff, and many Egyptian officers of high rank, undertaking to recover El Obeid, were hemmed in among neighboring passes, and, after a most heroic struggle of three days, was overpowered and utterly destroyed—"not a man left to carry the fatal tidings to Khartoum."

To the Arab, these many and great successes of the Mahdi attested the butt of all his claims, and contributed greatly to the rapid increase of his popularity and power, doing more than all his asceticism had done to make him, in the eyes of the people, the very prophet and deliverer, the



religious teacher and political leader they had desired and expected. His political importance, passing rapidly beyond the bounds of the Soudan and of Egypt also, had now begun to agitate the counsels of England, and trouble the Sultan of Turkey. The British Government which, at first, refused specifically and repeatedly to be accessory in any sense to the military doings undertaken by Egypt to subdue the Mahdi and hold the Soudan, had now entered upon a long and disastrous campaign in conjunction with Egypt against the impostor. Long and sad would be anything like a full account of the monies and men sent by England and Egypt to subdue that Soudanese rebellion, of which the Mahdi and his general, Osman Digna, were distinguished and successful leaders. Nor should it be forgotten that the Premier of England admitted, claimed, that the Soudanese had a good reason for the revolt in which they were engaged, and were fighting for their rights. Gordon, too, was evidently of the same opinion. And yet, in one form or another, the campaign was continued till January 1885, when Khartoum was betrayed into the hands of the Arab host, Gordon slain, the English army ordered to withdraw, and the Prophet of Islam left to follow up his so-called mission.

With varied success the Mahdi's career was carried on till about the middle of June, when he fell a victim to the small-pox, which was then raging in the country. But it was not long ere another Mahdi, Khalifa Abdullah, was found to take up and prosecute the work to which Mohammed Achmet had devoted his energies. The long-continued war, and especially the blockading of Suakim and other ports on the Red Sea, bringing much annoyance and damage to the Soudanese, the new Mahdi sent Osman Digna with an army of dervishes and others to lay siege to Suakim and drive the Egyptians into the sea. Upon this, near the close of 1888, the British Government sent troops and ships-of-war in such numbers as to compel their foe to raise the siege. But the repulse was only local and temporary. Worsted at Suakim, the Mahdi undertook to invade Egypt, and was setting heavy guns, gun-boats and regiments of dervishes along the southern border to this end, when British forces were sent to aid the Egyptians in repelling their foe. The leader of the dervishes being asked to surrender, replied: "I have been sent to conquer the world. I call on you to surrender. Remember Hicks and Gordon." On the 3d of August, 1889, the Anglo-Egyptian army engaged the dervishes, who made a gallant defense, and yet, losing 1,500 killed and wounded and having 1,000 taken captive, they were completely routed. But anything further, as a move on Dongola, was deemed useless, unless the Government would accept the views of the generals that Berber should be taken and held as the key of the Soudan.

The Mahdism of Abdullah evidently makes more of the religious element than did that of his predecessor. Abdullah and his dervishes are working for the most extended triumphs of the Mohammedan faith. Some of the less religious of the Soudanese profess willingness to accept English rule, could they be rid of the Egyptian, be rid of exorbitant taxation, be rid of interference with their trade, and be at peace; and the reason of their making common cause with the Mahdi and dervishes is to secure these results. But the more devoted of the Mahdists would expel or subdue all that oppose their making Islam universal in Africa. To this end they invoke the aid of all classes in the Soudan, assail Christian missions in the equatorial provinces, intrigue with the Congo tribes, purpose to push their conquests to the Atlantic, and claim, indeed, already, nothing less than all that part of Africa which lies north of the Zambezi as Mohammedan territory. To this end have they pushed their arms into the equatorial provinces, made war upon the stations and forces under Emin Pasha, compelled him to move southward from time to time, till,



finally, with great reluctance, he has been persuaded to accept the opportunity Stanley's Relief Expedition offered, to abandon the field and leave the realm he had in charge to the undisputed control of the Mahdists.

To be sure, there are those who predict that the Mahdists may yet have trouble in their own camp. The Moslem society, called *Sid-es-Senoussi*, is reported to have said that Abdullah is only Calif of Khartoum, and not a real Mahdi. But this large and powerful sect of the Senoussi, having its headquarters in Northern Africa, west of Egypt, whose calif, or "divine lieutenant," has under him a complete hierarchy of subordinate officers, with a probable following of 1,500,000 fierce fanatics, is governed by the same spirit and committed to the same end as the Mahdists of the Soudan—all alike aiming at a speedy, complete, universal triumph of Islam. However great, as between themselves, the jealousy or rivalry of these two califs and their respective followers, or whichever of them may be in the lead, they can but be in sympathy and united in the great end of their common faith, in their purpose to make their religion and their rule universal.

Here, then, is a great field for Christian missions—in some respects the largest and most important in the world. Taken in its largest dimensions, and in general terms, the Soudan extends from the Atlantic to the Red Sea, and from the Great Desert to Upper Guinea on the west, and to the equator on the east, making some 3,500 miles in length, and from 500 to 1,500 in width, with an estimated population of 50,000,000. Some make the Soudan to include more than the above territory, and put the population at 90,000,000, the larger part of whom, be they more or less, are in that part of the Soudan of which we have been speaking in the foregoing pages. Converting these millions to Christ is not only redeeming them from error and making them a truly civilized and Christian people, but it puts an end to one of the most cruel and nefarious of all traffics, and turns the most active and hostile foe of Christian missions into a friend and helper—believers in a fetish into believers in Christ, the priest of Islam into a preacher of the gospel. And yet it continues to be said there is not a single true missionary of the Cross of Christ in all that broad realm, which, in both area and population, makes little, if any, less than a fourth part of the whole Dark Continent.

To be sure, good men and societies have been turning their thoughts and efforts in that direction, and will doubtless continue to do so till an entrance shall be made and a good work done. Some ten or more years ago Mr. Robert Arlington, of England, offered to give the American Missionary Association \$15,000 towards a mission in the Sobat region, and the association undertook to make it up to \$50,000, and sent out two men in 1881 to explore the field. They were gone more than nine months, met with many obstacles, incurred many personal dangers, and returned just at the outbreaking of war in Egypt, and at the uprising of the Arabs under the Mahdi in the Soudan. The exploration was counted a success, but the enterprise was postponed and finally abandoned.

For some years a young English layman, Mr. Graham Wilmot-Brooke, has been laboring to establish a Christian mission among the Moslem tribes of the Soudan. At one time he had hoped to reach some of the central tribes of that region by going up the Nile; at another, by going south from Algeria; at another, by way of the Senegal sources; and then, again, by the Mobangi river, one of the northern branches of the Congo. He is now hoping and working to reach that central region by way of the Niger and Sokoto. Commencing work in Sokoto, his plan is to move forward at an early date into the heart of the Soudan, and give himself to mission labor among the Mohammedans.

Four of the general secretaries of the Young Men's Christian Association of Kansas have given themselves to mission work in the Soudan, one of whom has reached Africa; the others are on their way, and others, from both Kansas and Minnesota, are preparing to follow.

The Roman Catholics have several stations in the Soudan, as at Khartoum, El Obeid and Delen, where they have at least comfortable houses, hospitals and gardens, and workers trained in Arabic and in the negro dialects. Nor is their mission likely to fail for want of money or recruits. The Moslems, also, especially the religious society of the Sid-es-Senoussi, have schools in many parts of the Soudan, and for the blacks as well as the whites. The dominion of Nadai, the sultan of which is a fervid adherent of the sect, is said to be fairly overrun of Moslem workers. Many of the blacks are drawn into the schools. Their influence is felt far and wide—"from Senegambia to Timbuctoo, to Lake Tchod, Bahr-el-Gharel, and even to the Danakils, the Gallas and the Somalis." Why should Protestant Christian missionaries be less interested, earnest, self-denying, or less successful in the Soudan than Roman Catholics or Moslems? Earnest Christian efforts to convert believers in the False Prophet into believers in Christ have been already successful enough to encourage other and greater efforts. Hitherto comparatively little has been done in this direction, and the methods adopted have generally savored too little of wisdom, faith and hope, and too much of prejudice or dislike for the Turk and Arab to insure the best results. Indeed, too little has been known, or at least too little advantage taken, of the common oneness there is on many points in the beliefs of Islam and Christianity. To those who contemplate laboring among the Mohammedans, the conclusions of this kind to which able students of the Koran, as Sir William Muir and Max Müller, have come, should be of special interest, in that the Jewish and Christian Scriptures, as current in Mohammed's age, were by him held to be the genuine, and of divine authority. The 131 passages brought together and compared by Sir William to show the testimony which the Koran offers to the authority of the Scriptures, together with the great number of Biblical stories and incidents and passages quoted from the Bible in the Koran, with little or no change, give the true Christian missionary of this day much of common ground on which to approach and win the adherents of Islam. As has been said: "It is much that the Koran, despite all its errors, inculcates 'the divine unity, perfections and all-pervading Providence; the existence of good angels as well as of Satan and the fallen angels; the immortality of the soul; the resurrection and retribution of good and evil, and the sin of idolatry.'" And then, too, were we to consider the kind of Christians the Moslem has generally had before him, as in the decayed and corrupt churches of the East, whether Armenian, Nestorian, Greek or Coptic, with which he has been most in contact, we might doubtless make some good allowance for his prejudice or hate toward the Christian. The debased systems of the so-called Christian faith, which have prevailed for so long in the Turkish empire, have been alike a reproach to the Christian name and a hindrance to any attempt to reach the believers in Islam with the grace and truth of the gospel of Christ. But in the great changes and interchanges of the day, the Moslem is having a good opportunity to see the difference between a true and a corrupt Christian faith, and to modify his antipathies.

The successes which well-ordered mission work has achieved among the Moslems in other parts of Africa are a good index to what might be expected from such missionary labors among the Mahdists in Eastern Soudan. Rev. E. F. Baldwin, writing of his work in North Africa, speaks of frequent conversions from the false to the true faith in South Morocco, notwithstanding the

great persecutions to which the converts are subject. Under date of March 1889, he says:

"For upwards of a year new accessions have been constant, and every one baptized has renounced Mohammedanism." On one occasion he made a trip of twenty days into a part of the country where Europeans have seldom gone, and "enjoyed unusual facilities for preaching to the people, and was even admitted to the mosques and preached to the Mohammedan priests. A considerable number of converts have been gathered, but they suffer great persecution." And again: "Tidings from different places in the interior, where the Word of Life has been carried from here, tell us of many turning from Mohammed's cold, hard, false faith, to the love and light the gospel brings them. May not all this encourage the zeal and faith of Scotland workers toiling in these hard Moslem fields?"

#### TRANSLATIONS FROM FOREIGN MISSIONARY PERIODICALS.

BY REV. CHARLES C. STARBUCK, ANDOVER, MASS.

MY DEAR DR. SHERWOOD:—I send you the following letter, a translation of one which I have received from Nice. Will you be so good as to publish it, and thereby relieve the feelings of our French brethren of what they feel as an injustice on my part? Sincerely yours,

C. C. STARBUCK.

"*L'Eglise Libre*," *Journal de la Réforme Evangelique*.

NICE, FRANCE, July 21, 1890.

SIR:—THE MISSIONARY REVIEW OF THE WORLD, in its last May number, maintains that the Protestant journals of France have not disapproved of the proceedings of the colonial government of the Loyalty Islands with regard to the Rev. Mr. Jones, missionary at Mare. One of our missionaries, in informing us of the fact, says that he has addressed you a protest, begging us to furnish you the proof of your error. Nothing more easy, as our journal has in at least a dozen articles remonstrating against the wrongs done to him and to the natives who remain attached to him. Indeed, our energetic protests against the exile of several teachers, supported by the Tahitian pastor who sits in the superior council of the colonies, have procured the recall of the exiles.

I hope that you will, in a near issue of the REVIEW, rectify the involuntary but regrettable error into which you have fallen, and will be so kind as to address to me the number containing the rectification. Accept, Sir, our Christian salutations.

H. DRAUSSIN, Editor of *L'Eglise Libre*.

—The last year's edict of the Russian Government, restraining Protestant Christians from holding missionary meetings, and sending abroad missionary gifts, has been modified as follows: "(1.) Pastors are not forbidden to take a text during worship and to preach from it on the extension of Christianity. It is only such missionary gatherings as lack a warrant of law that are abolished. (2.) Collections for the benefit of foreign missions may be taken up, but every such collection must have previously been approved by the governor. Such contributions are to be sent only to the Leipsic and Danish missionary societies, and the amount raised in each parish and sent from it, is always to be notified to the governor." A grudging concession, but still a concession.

—The Paris Society, finding that the maintenance of the growing number of Basuto catechists and evangelists begins to weigh heavy on the limited means of the native Christians and of the French Protestants, has decided to solicit the assistance of English Christians, Lessuto being under English authority. They find an encouraging response to their appeals.

—M. Ellenberger, French missionary at Massitissi, in Basuto Land (or, as the French call it, Lessuto), writes: "At the opening of this month (Nov., 1889), and on the occasion of the reception into the church of fifty-six neophytes, we had at Massitissi a very delightful Christian celebration, lasting three days. The Christians of the out-stations had been very cordially invited by those here, so that brotherly love has greatly contributed to a good understanding among them



and to the joy of all. On Saturday morning we were called to bless nine marriages of persons who had been long united according to the customs of their fathers. On the same day, at the beginning of the service preparatory to the Holy Communion, forty children of Christians were baptized, and after a brief meditation upon John iv:19 several members of the church addressed fervent prayers to the Lord.

"On the morrow, Sunday, in an open-air meeting of 800 persons, the neophytes, conducted by one of the elders, came in procession, two and two, and were received by the assembly, which raised a hymn of thanksgiving. After a brief address from their missionary, 45 of them were admitted to the church by baptism and 11 by confirmation. Several of the men received, edified us by the spontaneous account of their conversion, and one of them offered, with so much unction, a prayer in Zephuthi, his mother-tongue, that the whole assembly was deeply moved. My colleague, M. Bertschy, who took part at the reception of the neophytes, presided over the Communion service of the afternoon. Although the sickness, the rain, and the rivers, had made it impossible for many Christians to be with us, nevertheless 353 communicants approached the Lord's table." Deeply profitable meetings in the evening and morning, not unattended by conversions, closed the solemnity.

—The French brethren in the Upper Zambesi, in the country of King Lewanika, have appeared about as far retired as any missionaries in the world from both the comforts and dangers of civilization. But the magic of gold supposed to be discovered has already begun to bring the world of white men upon them. Let us hope that the Barotsis will not be swept away before it. But, indeed, from latest accounts, there appears to be more danger that the white race will disappear in South Africa before the blacks, than the blacks before the whites. Many a hopeful tribe, however, has been trodden to pieces first.

—The following shows some of the accompaniments of missionary life in South Africa:

"It was the season of rains; the country traversed resembled an immense sheet of water; the water-course to be passed had overflowed its banks and rolled along its yellow waters, enormous, impassable.

"They camped. Bushmen stole from us our two goats. Farewell, then, to the few drops of milk which we appreciated so much. Our horses began to die one after the other, and so suddenly that we could do nothing. . . . Our draught-oxen went on dropping like flies. Clouds of vultures, which no longer quitted us by night or day, struggled and fought over the carcasses. Bands of Ma-sarua (bushmen) came to dispute with our horrible guests the morsel of putrified flesh.' This lasted fifteen days. Dysentery and other maladies attacked our travelers, who, however, were at length relieved by the help of Knama, the Christian king or Shoshong."

—*The Journal of March* has the following remarks upon the projected enterprise of Mr. Graham Wilnot-Brooke, and his three companions, for penetrating into the Soudan by way of the Niger, under the general direction of the Church Missionary Society, and under the Episcopal superintendence of Bishop Crowther, but, as to details, being left very much to themselves, and renouncing the protection of the British Government:

"We observe the distinctive traits of this evangelical enterprise: to act, above all, by spiritual means; to enter into personal and intimate contact with the souls which one wishes to draw to God; for this end to place one's self on the level of those towards whom a pity, without lachrymose phrases, but so much the more intense, ought to draw the missionaries, as Jesus Christ has descended to earth out of pity for our fallen race; finally, in a Moslem country, where to make profession of Christianity may have as its consequences persecution and death, not to cover one's self with the protection of a powerful European government, saying to converts: 'Be firm in suffering, I shall not be



touched,' but to share with those whom God shall regenerate, the joy of suffering reproaches for the name of Jesus. We find here the alliance of apostolic principles with the sound and sober experience of a directing committee. The infinitesimal commission of missionary agencies is avoided by the humility of men whose youth is equal to the boldness of great initiatives, and by the wisdom of men of age and established balance of character, but who do not fear the truth of the Spirit and who consent to second missionary essays which depart from the beaten tracks. Thus it is a sweet and vivifying breeze which conveys to us the fragrance of the simple and heroic times of primitive missions."

"How," says the *Journal*, "when hearing of these projects, can we avoid thinking of our own Senegal? The upper river gives access to the upper course of the Niger and to all the great occidental region of the Soudan; the language of the Mandingoes, who, with the Foulas, dwell in these countries, is of the same family with that of the Bambaras; the industrial Mandingoes and the pastoral Foulas are both Moslems; but they are at least as accessible as the motley and corrupted populations of the Lower Senegal. When shall the time come when, instead of leaving our mission in barracks amid the pernicious miasms of the Senegambian coast, we shall be able to dispatch men who shall do, for the glory of Christ, what Captain Binger has just been doing for his earthly country, and march simply and resolutely to the conquest of the African world, like David going forth to encounter the giant of Gath?"

—It is a matter of satisfaction and thanksgiving, not merely to the *Unitas Fratrum*, but to Christians generally, that with January of this year the *Periodical Accounts of Moravian Missions* entered upon its second century.

—M. Grandjean writes in the *Bulletin Missionnaire* (organ of the free churches of French Switzerland):

"The stay of M. Berthoud is extremely valuable during the Easter season. He has opportunity to give a thorough exposition of the fundamental facts of the work of salvation to hundreds of souls, that possibly hear all this for the first time. It is not that our excellent Timothy does not well discharge his task, but the preaching of a native, especially of one who has not passed through a school course, cannot but be inadequate, and gradually become thinner, if the voice of the missionary is not sometimes heard. Last Sunday M. Berthoud preached in the morning on the death of Christ, and in the afternoon Timothy resumed the same subject, in order to bring it within the reach of the more ignorant and to drive the nail home. The missionary and the native evangelist admirably supplant one another. The preaching of the missionary is more complete, but it often remains unintelligible to a good many, in view of the immense distance which subsists between their manner of thinking and ours. The evangelist gives to the word of the missionary a form which the negro comprehends."

—Missionary G. Stosch says, in the *Evangelische Lutherisches Missionsblatt*:

"At the death of the venerated (Protestant) Abbot Thiele, in Brunswick, it was related of this faithful witness of the Lord, that, from year to year, as the passion-tide returned, he came into new animation; for in the Cross of Christ lay his strength. That is what our Tamil Christians also feel. Should you ask, "What is the main thing in Christianity?" I doubt not by far the most, of high and low, would answer: "*The Cross and the wounds of our Saviour.*" Therefore they love Passion Week and the weeks preceding. Many a one looks up to the Southern Cross that, still and great, a Joseph among the constellations, is just at this time rising upon the horizon. The soft, luminous flood of the milky way flows down upon the cross: a lovely image, holding quiet watch over the pinnacles of India. But yonder cross is only an image and symbol, impotent to allay India's wretchedness. The true power of the Cross is in Word and Sacrament."

—Tranquebar, on the Coromandel coast of South India, about 170 miles south of Madras, will be remembered as the seat of the Danish-Halle Mission, established about 1706. It is still a station of the Leipsic Society, which, however, works chiefly in other towns. Mr. Stosch writes:

"Outwardly Tranquebar is falling into ruin. Its houses are decaying; its streets begin to look desolate. And yet it will retain its charm for every sensi-

tive mind. It remains *the city of a great past*, and of earnest, quiet work in the present. There, in all stillness, many an earnest decision is passed. There our Church has won a right of citizenship, even in the consciousness of the heathen. Would that it might please God, through the spirit of revival, to bring yet many heathen there to living faith! There is yet much room in our Jerusalem church; nor, indeed, is Tranquebar wanting in outward attractiveness. There you hear, day and night, the thunder of the ocean. How peaceful is this monotonous melody! Our children, too, exclaim, full of delight, when they see the blue flood from the upper chamber of the mission house: 'The sea! the sea!' How homelike have been the hours of chat at evening in the veranda of our house, when the white Jerusalem church opposite glittered so festively and yet mysteriously in the moonlight and the cool sea-breeze rustled through the palms.

"Whoever wishes to make studies in the observation of men finds in a Hindu railway station a wealth of opportunity. Women in brilliant garments and golden ornaments, poor Pariah women wrapped in rags, naked children, gossiping men, all waiting for the late train. We recognize the proud face of the Brahmin; we recognize the Sudra by his more intelligent countenance and his more elastic gait. People at home are far from imagining the difference between Sudras and Pariahs as great as it really is. It is a deeper distinction than that at home between rich and poor, between cultivated and uncultivated. See this group of Pariahs. What deep furrows sin and superstition have ploughed in these faces. A gloomy trait remains in their features, even when they laugh. But through the influence of Christianity it is effaced. It is surprising how utterly different the expression of countenance is in Christians from what it is in heathen. This comes out still more strongly in women than in men, and in children than in grown people."

—M. George Casalis, ordained last year in Paris, for the Basuto Mission, gave, at his ordination, a very interesting address, of which we quote a part:

"My brethren: I can well believe that no one among you is astonished to see me to-day occupying this place and ready to receive, in the midst of this assembly, the imposition of hands. Son and grandson of missionaries as I am, it is natural, you think, that I should follow the footsteps of those who have preceded me; it was almost inevitable, you will say, that, being born in a mission field and having grown up in a thoroughly missionary atmosphere, I have felt myself impelled, when once arrived at manhood and the use of reason, to embrace the missionary career.

"Unquestionably, if at this solemn hour one thought bears special sway in my soul, it is that of a profound thankfulness toward God for the grace which He has shown me in causing me to be born in a missionary family; for it is under the paternal roof, and thanks to the principles instilled into my mind from my earliest childhood, that I have learned to know and love the career which to-day is about to become definitively mine.

"But if, on one hand, I am bound to acknowledge the hereditary element of my vocation, I am bound also, and not less emphatically, to certify that this alone was not sufficient to make of me a true missionary. God has taught me in a very special manner that, to be a genuine messenger of His Word, it is needful to possess a personal faith, firm and immovable, such as alone has power to engender conviction.

"After a classical course pursued in France, I quitted France for Scotland. I was to take up medical studies there, and undertook these with a double aim of becoming both physician and missionary. I was thus fulfilling the prayers of my father and of my grandfather, and had the joy of hoping one day to follow in their steps.

"Very soon, however, I began to change my point of view. Drawn away by my new studies, I saw, in the shock with naturalistic theories, new to me and whose novelty and appearance of science charmed me, my religious convictions go down one after the other; I abandoned the faith of my childhood, and with it all thought of ever becoming a missionary.

"It would be too long to recount the struggles which my soul had to sustain during the years following this defection. Suffice it to say that God was about to avail Himself of my studies themselves to bring me back to the faith by confronting me, as a physician, with deathbeds which gave me to feel how false and void of consolation all human reasonings are against the remorse of a troubled conscience and the tears of the afflicted.

"The inward work, which at this period went on in my soul, was power-

fully seconded by the presence in Edinburgh of a man whose living faith, joined with profound science, has been for many students the means of arriving at salvation. Henry Drummond was then giving his first lectures at the University. I went to hear him; I was touched by his ardent and persuasive words, and, thanks to his influence, I became once more a Christian in the true sense of the word. Such were, my brethren, the means of which God made use, despite my ingratitude, despite my doubts, to reveal to me the depth of His compassion, in aiding me to comprehend that, apart from Him, I could attain neither to the pardon of my sins nor to salvation as it is found in Jesus."

## II.—GENERAL MISSIONARY INTELLIGENCE.

### Student Volunteer Movement for Foreign Missions.

Of the 5,000 volunteers, 550 have completed their courses of study, 400 of whom have graduated this year from colleges and professional schools. It would be hard to gauge the value of the reflex influence on the church at home and on undergraduate volunteers, if the men and women now equipped for their work become established in their chosen fields this year! Hence, it is of incalculably great importance that the large majority of those whose studies are completed, *go abroad at once*. To the end that this exodus may be speedily accomplished, appeals from various parts of the unevangelized world have been written, and are issued in pamphlet form in the Student Volunteer Series. These appeals will be of service to undergraduates as well as to graduates. Those still engaged in preparatory work will find in these little pamphlets facts and figures on which decisions for chosen fields in many instances may be based; those who are ready and undecided can gain much practical information from them, because from no other single source, in so compact a form, can such accurate and recent data be obtained. Furthermore, the peculiar needs of different peoples are pictured with graphic and spiritual power. It will be profitable to all friends of foreign missions, whether volunteers or not, to read carefully these pamphlets; statements contained of such absorbing interest, will give a fresh incentive to special prayer for missions and aids to a more intense *and personal* interest in the evangelization of the world.

The first pamphlet of the special series is from the pen of John N. Forman, and is entitled "The World's Need," being Student Volunteer Series No. 7. In a single sentence he thus sums up the needs abroad: "You know that multitudes are living and dying without hope; then just *act on this knowledge*." Of his own country he writes: "As I write to you from one of the mission fields of India, surrounded by multitudes whom we can barely touch, how small look the fields in America? During the past winter I have stood to witness for Christ in scores of towns, with population from 7,000 to 28,000, towns which, perhaps, receive a brief visit once in one, two, or three years. There is a city of 60,000 which I had hoped to reach. It is unoccupied by Protestant workers, and hardly ever even visited. It is part of an immense tract containing 8,000,000 people, and in all this region there is just one mission station."

There is hardly a paragraph in the appeal in which the idea of consecration does not occur—whether the consideration as to time of going, or "fitness for the work" or "need for services at home." The writer's own attitude toward all questions requiring decision is conveyed in the lines he quotes:

"O use me, Lord, use even me:  
Just as Thou wilt, and *when and where*."

Again, in his replies to the personal queries, "Is now the time?" "Shall I prolong my studies?" the thought of consecration is discerned throughout, "like a subtle ether pervading the whole."

Because Mr. Forman writes from so



high a spiritual plane, all that he says is characterized by eminently practical sense. To those who are thinking of engaging temporarily in home work, he says: "There is very great danger of the work which is undertaken temporarily becoming a permanence. And I doubt whether it will, in the majority of cases, prove any real preparation for foreign work; at least, not nearly enough to compensate for the time taken. As to prolonging one's studies after having completed the ordinary course for ministers, you must remember that there will be two years of preparation *after* reaching the foreign field, in the line of language study. . . . To be able to speak the vernacular *like a native*, will be worth vastly more than a post-graduate in philosophy, theology, or medicine. But do not understand the above as favoring your coming out before having completed the ordinary course in theology or medicine."

Miss Geraldine Guinness is the author of "An Appeal from China," which is No. 8 of Student Volunteer Series. Miss Guinness is the daughter of Rev. H. Graham Guinness, F. R. S., of London, and is becoming known in America through the volume entitled, "In the Far East," which contains her own letters written from China—a book which has been received with great favor in Great Britain and America, and with signal blessing to many readers.

There is a word which ought to be used with great caution—but which conveys adequately the effect of this appeal—that word is "thrilling." No honest man or woman can thoughtfully read Miss Guinness' message without being profoundly touched. She is dead in earnest and has compassed her subject in a masterful way: "How to speak to you briefly enough, and yet adequately, upon a subject so great and so momentous, upon your own individual treatment of which hang issues of such supreme and eternal importance to yourselves and

others, I look to our dear Lord Himself to show me. It is in His presence every word is written, and I would pray you, in His presence alone, and prayerfully, to read and ponder. Oh, let us first of all draw so near to Him in spirit that we may look on all things with His eyes, feel with His heart, love with His yearning compassion, and in His light *see* light upon these great and important themes."

She writes as one who has strong and deep convictions; there is no faltering or ambiguity in the statement of her position, while her language, always chaste and beautiful, seems the true medium for thought so true and sublime. "Fourteen hundred every hour, one million every month, they die in China—without God. Think over it; weep over it; pray over it. Let the tears of Christ's compassion fall hot and heavy upon the heart—tears of His anguish, of His *love*. Think how he loved and *suffered*, loved and gave—gave all—until, constrained by the same spirit, you too can say with deepest reality: 'I have nothing too precious for my Jesus;' nothing too dear to lay down for Him, and for His lost and perishing world."

The writer's method of representing China is by a division into provinces of which there are eighteen. "Six of these that border on the sea, and one inland province, Hunpoh, having been longer and more thoroughly evangelized than the remaining eleven, in consequence of their having afforded open ports and on earlier entrance to foreigners."

Respecting the remaining eleven provinces, she writes: "At a low estimate there must be considerably over a hundred and fifty millions of souls in the vast cities, busy market towns, and thickly scattered villages of this region. To give some slight idea of how unreached these millions are, think for the present of the cities *only*—the important, walled cities, the *governing* cities of each province

—where the cultured and ruling classes reside.”

Two instances will show in how comprehensive a way the need is conveyed: “Shen-si, possessing eighty-eight such cities, has *eighty-six without a missionary*. Kiver-chon has fifty-

six such cities, and *fifty-four utterly unreached by the true Light*.”

Ho-nan, Ton-nan, Kwong-si, and all the rest are similarly represented, giving one a complete picture of the whole—and a very black picture it is.

MAX WOOD MOORHEAD.

### Missionary Correspondence, by Rev. James Johnston, Bolton, England.

#### Zanzibar: Abolition of Slavery.—

The decree which the Sultan of Zanzibar issued, August 1, prohibiting the right of property in slaves, marks the dawn of a brighter era in the history of Eastern Africa. Within a comparatively short period it is anticipated that the “open sore” on the island and coast of Zanzibar will be healed. Meanwhile the Arabs acquiesce, chiefly because of the weakness of their position and the determined attitude of the Sultan. By and by, when the Arab masters recognize that their labor can only be obtained on terms similar to what prevail in European countries, and, further, that polygamous customs may not be gratified, some friction may arise. To the members of the Brussels Congress, which the Sultan’s envoys attended, hearty congratulations will be conveyed. The Sultan’s edicts form the first fruits of the objects of that memorable gathering. As regards the influence of the measure upon the interior of Africa, it is generally believed that the closing of slave outlets, as in Lower Egypt, will gradually exterminate the traffic throughout the central regions. Seyyid Ali, the Sultan, a monarch of only six months’ standing, and of thirty-five years in age, has a promising future. With considerable intelligence he unites good judgment, honorable principles and strength of will.

**India: Child Marriages.**—All who are in helpful communication with Hindu life will gratefully welcome the pamphlet, “An Appeal from the Daughters of India,” the latest publication emanating from Mr. Behramji M. Malabari, a well known Parsee and

earnest worker for the extinguishing of the curse of infant female betrothals and marriages. It is shown that the supposition of any buttress resting on the Vedic sacred writings is an entire misapprehension. More probably the evil had its birth in the native Hindus ages back, desiring to protect their offspring from the invading Mongols. But the origin is of secondary moment in view of the disastrous mischief attending it. No darker blot stains Indian social life, the exposure of which becomes an obligation upon the whole of Christendom. Girls whose ages average from five to seven years are universally married to boys of scarcely higher age, and forthwith the relations of the married state commenced. Although the usual age when the girls “marry” is seven, they are pledged to boys by their parents in veritable childhood. One abominable feature is the common habit of the parents of female children selling these to their destined husbands. A notorious case may serve for illustration. At Bamundangah, near Ionai, in the Hooghly district, the wedding of a young bride, whose age was registered “eight months,” was solemnized with a man twenty-eight years old. A sum of 200 rupees in cash formed the bride’s dowry. Such revelations bearing on the years and contracts seldom come to the ears of American or British missionaries.

After parents have arranged the betrothal for a girl it is impossible for her to get it cancelled. That disgraceful English doctrine of the “restitution of conjugal rights” woven into the administration of Indian law works in the most en-

slaving fashion. A female of tender age united by her guardians or a fortune-teller, to a boy, youth or man, is compelled to make the best of the too frequent degrading match. During the lifetime of the husband or subsequent to his death her condition is alike one of torture. The widow of a boy husband who may have died early is exposed to nameless cruelties. It has even been seriously asked whether some kind of immolation is not preferable for the victims than their subjection to barbaric outrages. The British, too, have not by any means stamped out Suttee. Evidence can be produced, if necessary, that it is practised to-day among several of the less civilized States of India in defiance of the law and, to many a brutally treated girl of eight or nine years, death is a happy release.

A greater knowledge of the cruelty of child marriages is awakening the spirit of reformation. Among educated Hindus endeavors are being made to check or abolish it. They are asking for a prohibition of marriages under twelve years—low as that will appear to Western minds. In numbers of the Indian cities devoted men and women are working to mitigate the lamentable iniquity. One of the most efficient agencies is located in Madras, and receives generous support. The labors of Mr. Malabari, the voice of Ramabai and the sufferings of Rukmabai have condemned the social custom and moved not a little the world's sympathy. Until native and foreign opinion is strong the viceroy declines to interfere with a national religious (so-called) privilege. Consequently many strenuous advocates of amelioration have been much disappointed. Hope is nevertheless growing that the viceroy having full provincial reports may shortly introduce long overdue beneficial legislation.

**Zenana Missions.**—Mrs. Moorhouse, wife of the eloquent Bishop of the Manchester diocese, lately made a

forceful appeal for the missionary cause in the Indian empire. Its enormous population made the progress of missions insignificant compared with what was expected in the near future. Twenty-five years since there was not one lady working in the Zenanas, whereas there were now over 100 in India, from Tinnevely in the south to Peshawur in the Punjab in the north; and beginnings had been made by the Church of England at Foochow and in Japan. The bondage of their Indian sisters was terrible, owing to the thralldom of caste and the blighting influences of infant marriages and child widowhood. These sad facts could not fail to incite help for missions. The quietness of India was not a full guarantee of security. When masses of superstitious natives congregated there was the risk of the flame of revolution being enkindled and excesses committed, as in the days of the fearful mutiny. For the prevention of the recurrence of such a calamity, religious education was the main safeguard. The church society taught equally women and girls, men and boys. By the recent development also of the Indian Widows' Union, industrial schools were established with the object of training widows to support themselves.

**Testimony to Indian Missions.**—At the complimentary banquet of welcome which was given in July at the Northbrook Indian Club, London, to Lord Reay on his return to England after five years' service as Governor of the Presidency of Bombay, his lordship, in replying to the toast coupled with his name, delivered an important speech, in which he reviewed the civil, military, judicial and commercial factors associated in promoting the growth and unity of that empire. Concluding his remarks, he observed: "Among my non-official allies I must place all missionary bodies. The admirable work they are doing is thoroughly appreciated by all the



people of India, and I should willingly dwell on this pleasant topic."

It should not pass unrecorded that the exertions of Lady Reay to benefit all classes of women in India were remembered in an unusual manner by the native ladies. Before her ladyship left the shores of India, the native ladies, who assembled for the *first time* for such a purpose, presented her with a handsome testimonial. On Lady Reay arriving in London, the Indian ladies of the metropolis gave a similar tribute in recognition of her ladyship's assistance to advance the admirable organization founded by Lady Dufferin.

**Lepers in India.**—Great attention is being given to the better protection of the lepers, largely due to the agitation promoted by missionary and philanthropic bodies. At a public meeting in Bombay, their housing and care was discussed and a committee appointed to frame a scheme to carry out such requirements of the subscriptions amounting to 12,000 rupees, the Governor contributing 1,000 rupees. Calcutta is similarly alive to the necessity of State legislation in leper asylums, and a new leper institution is recommended by the Bengal Government for the city. Present accommodation for the poor creatures is inadequate. Though 387 lepers were registered in Calcutta at the last census, the number was below the mark. Probably not more than one-fifth of the leper population is within asylum walls.

**Madagascar.**—The constituents and directors of the English missionary societies have been unexpectedly thrown into deep concern regarding the position of their missions on the island under the Anglo-French agreement just signed. A number of Protestant missionaries have no reason to look with satisfaction on France abroad. It seems only yesterday that the Rev. John Jones, of Maré, in the Loyalty Islands, was ignominiously expelled after a grand life work had

been accomplished there. Similarly the devoted young missionary, Rev. E. V. Cooper, of Huahine, South Seas, feels the pressure of French rule and Roman Catholic emissaries. Nor is it long ago that Madagascar was the scene of high-handed proceedings on the part of France towards Mr. Shaw and others, which are not forgotten. Now it is evident that the ambition of France will be gratified by the announcement of a protectorate over this "pearl of the Indian Ocean." What the Hovas and other powerful tribes will resolve upon remains to be seen. The political character of the transaction cannot stand investigation, otherwise its morality would be strongly censured. Numerical missionary returns indicate that the London Missionary Society has 31 male and female missionaries, and adherents numbering a quarter of a million; the Society of Friends have 15 missionaries and 32,000 adherents, and the Church of England 12 missionaries, to whom are attached 10,000 adherents.

—A correspondent writing to one of the London papers from the capital, Antananarivo, respecting the gold craze on the island, says, that in the country thousands of natives are seeking gold on Government account, which demands forced labor, Sundays included. For the same purpose children are taken from school. Both at Tamatave and the capital he observed the domination of French influence, which must be a disheartening spectacle to the English and other Protestant missionaries, whose years of arduous work is seriously jeopardized. The writer continues:

"One very noticeable change is in the slave market. Formerly (three years back), not more than twenty, or at most thirty, slaves were ever exposed there for sale, and transactions took place in such a quiet way that they were not noticed; indeed, the natives appeared ashamed to acknowledge complicity in slave trading. But when I visited the market the other

day over 200 slaves of both sexes, men, women and children, were on offer, and there was little or no reluctance on the part of the owners to quote prices. Dancing, also, in European fashion, is now the order of the day. The French resident gives balls, inviting the Malayasy aristocracy, the prime minister and the queen's ladies-in-waiting taking a very active part, and giving balls themselves in return. What do the missionaries think of it, I wonder?"

**Korea.**—For his distant and unsettled diocese the Bishop of Korea has recently sailed. Though consecrated in November last, his engagements

for English clergymen have kept him incessantly occupied pleading the cause of missions in the far East. He loudly complained, at a meeting of the English Society for the Propagation of the Gospel, that he could not secure followers from the ranks of the English clergy. In response, four have promised to join him and a candidate for holy orders. In New York he expected to have a young American physician as fellow traveler, to assist in hospital work. It is intended to make this department a prominent feature of the mission. The bishop deserves to be classed high in the annals of heroic missionary bishops.

**Africa.**—The British East African Company. Grave doubts have been expressed in some quarters, where perhaps "the wish was father to the thought," that the British East African Company would not prove specially zealous in the suppression of the slave trade, and in the emancipation of slaves within its "sphere of influence." Such fears may now be dismissed. The company has recently adopted measures which have secured the liberation of from 5,000 to 6,000 slaves within its territory, and has given satisfactory assurance that in that territory of 50,000 square miles, and bounded on the south by a line extending from the mouth of the Uniba river, about four degrees and thirty minutes south latitude, to a point on Lake Victoria Nyanza in about latitude one degree south—the same being the line dividing the German and English "spheres of influence"—*African slavery will not be allowed*. "Slaves cannot breathe in England," neither can they in the territory of the British East African Company.

That this work of emancipation has been judiciously and yet promptly effected by the company, will be made apparent by the following statement, as to the three different classes of slaves already emancipated. These are first, the fugitives who have sought refuge, and found it, at the different missionary stations in the company's territory, and who form two distinct classes: (a) those belonging to coast Arabs of any African tribe who were redeemed by a cash payment of \$25 per capita to their masters. They were then registered and freedom certi-

ficates were given to them. They themselves paid nothing for their freedom. It was an absolutely free gift. No one controls them. They go and come as they please, and earn their daily wages like other people. The second (b) class of these fugitives who had sought refuge at missionary stations, had fled from masters who were not Arabs, and with whom no communication could be secured. To these only a permit of residence was given. While no payment whatever was made by the company in their behalf, or by themselves, they are really on the same footing in all respects as are those of the class first mentioned.

The second general class are known as "the Fuladoyo Runaways," who, forming a powerful settlement in the interior by themselves, had no connection whatever with European missionary societies, and whose freedom depended upon their remaining a united and compact body. Neither when their crops failed, as they frequently did, nor in any other emergency, could they leave their strongholds to earn money for self-support in the service of the company, or as porters in caravans. These fugitives are also registered, and after registry are at liberty to go where they please, upon undertaking to pay their former masters \$15 per capita, which they can readily earn in the service of the company, and so secure a "freedom certificate," according to them all the rights and privileges of free men.

The third general class embraces all slaves belonging to tribes at the back of the British coastline, and for about three hundred miles into the interior, who have treaties with the company,

and have thus brought themselves under its protection. Caravans have heretofore captured these people, and sold their captives as slaves upon reaching the coast. The country of these tribes is subject to famines, when parents sell their children as slaves to coast-traders to secure food for themselves. A proclamation by the company has closed all this business, and now all slaves from the country promptly secure their freedom when they are discovered or make themselves known, and without remuneration to their purchaser and nominal owner.

All this is matter for thanksgiving. And now let us have something of the kind from the German "sphere."  
—*The Evangelist* (New York).

—**The Congo River of To-day.** On the Congo there are no beasts of burden, there existing merely a manual transport, the porters being the natives of the Bakongo tribe, inhabiting the cataract regions. In physique, these men are slight and only poorly developed; but the fact of their carrying on their heads from 60 to 100 pounds weight twenty miles a day, for sometimes six consecutive days, their only food being each day a little manioc root, an ear or two of maize, or a handful of peanuts, pronounces them at once as men of singularly sound stamina. Small boys of eight and nine years old are frequently met carrying loads of 25 pounds weight.

Throughout the cataract region the general accepted money currency is Manchester cotton cloth made up into pieces of six yards each. The European cost of the cloth, paid to these natives for transporting a load to Stanley Pool from Matadi, including rations, amounts at the present day to \$5 for a load of 65 pounds. Five years ago the cost was only one-third of this amount; but it has increased on account of the competition of the various trading houses that have established stations at Stanley Pool for the ivory trade on the upper river.—*Century*.

—**King Leopold, of Belgium,** has manifested a remarkable interest in the development of the Congo State. He has personally advanced large

sums of money for its colonization. He has sought to promote its moral improvement. He has been active in measures to suppress the slave trade and the liquor iniquity. And recently his Premier introduced in the Chamber of Representatives what is known as the Congo State Bill, in which Belgium agrees to loan the Congo State 25,000,000 francs, without interest; 5,000,000 to be advanced at once, and 2,000,000 each year for ten years. It is stipulated, however, that "Belgium can annex the Congo State and all its properties and rights, in conformity with the acts signed in Berlin, on February 26, 1885, and in Brussels on July 1, 1890, Belgium assuming all responsibility toward other parties, and King Leopold renouncing his claims for indemnity on account of sacrifices made by him. If, on the expiration of the term, Belgium does not desire to annex the Congo State, the loan will bear interest at  $3\frac{1}{2}$  per cent., and repayment can be demanded on the expiration of a further ten years." These are generous propositions, and will likely be agreed to by the legislative power. They are the result of the discussions and labors of the Anti-Slavery Conference just closed at Brussels.

**Brazil.—Reaction.** While the Republicans are wasting precious time in the non-essentials of civil service, the arch enemy is organizing all his forces to resist the Republic by every means known to Popery and Jesuitism. Archbishop Don Antonio is endeavoring, with apparent success, to create a Catholic Party which will adhere to the dogma of Roman Catholic Infallibility. Although the Government has abolished the Saints' days from the list of official holidays, the churches never before were so filled, nor the feasts so well attended, as during the month of May—"the month of Mary." Public departments and the schools, are kept open on the old "holy" days, but neither employees nor scholars come; and teachers, in



defiance of the new law, take their pupils to confession and the mass. During the late persecution of Protestants at Cruzeiro, the parish priest, while denying complicity in the attack, added that he had only to raise his finger to have every Protestant driven from the village.

The Bishop's pastoral has been sent all over the land; papers are published in the interest of Rome; schools are organized, and the priests are teaching the people that they owe their duty to the Church first, and the Government afterwards. Civil marriage is proclaimed as no marriage at all; and the rumor that the Synod of Bishops, lately held at Sao Paulo, had issued a secret circular instructing the clergy to resist every measure adopted by the Republic, is confirmed by the defiant attitude taken by priests of the interior. A hard fight is before us, for Rome's old cunning and craft are still available. The people are in her grasp, and the very ignorance and superstition she has fostered, are now powerful weapons in her hands.

It is estimated that there are 500,000 Protestants among whom illiteracy is rare; and there is about an equal number of free thinkers, materialists, "indifferentists," and positivists, who, if united with the Protestants, could control the elections. If this union is not effected, Rome is almost certain to control the first Congress.—*Brazilian Missions* (August).

**Burmah.**—The Buddhists in Burmah do not consider the question of expense in beautifying their temples. Here is the description of the new vane of the pagoda at Rangoon. The vane is about three by one and a half feet broad, and thickly crusted with precious stones and lovely fans of red Burmese gold. One ruby alone is worth 6,000 rupees, and there are several hundred rubies alone on this beautiful thing. On the tip of the iron rod on which works the vane is a richly carved and perforated gold

ornament called the Semboo. It is somewhat egg-shaped, and a foot in height, tipped by an enormous diamond, encircled by many smaller ones, crusted on like barnacles. All over this exquisite oval object are similar clumps of diamonds, no other stones being used for this part.

**England.**—Dr. Barnardo, of London, had his annual meeting this year at the West End, in the Royal Albert Hall. His aim was to take the children, for whose interest he so diligently labors, right into the midst of the richer classes, that they might see and hear the little ones for whose welfare their means and sympathy are solicited. The experiment was a perfect success. The Marquis of Lorne presided, and between seven and eight thousand people were present. The speakers on the occasion were the Rev. C. H. Spurgeon, Canons Girdlestone and Fleming, Sir Arthur Blackford, Lord Kinnaird and Mr. W. Fowler. Lady Kinnaird distributed about 140 prizes to the girls and boys from the different Homes. The total number of children rescued since Dr. Barnardo began his work 23 years ago is 15,563, and the income last year was £106,722. The work of last year is shown by the following figures: 1,893 were admitted to the Homes, 1,287 boys and 606 girls, which, with the 2,749 in residence, make up the total to 4,642 resident in the Homes during the year. Great interest was excited in the meeting by the passing across the platform of selections of the various classes of children; especially was this so when the deformed and crippled went by. The sight was a grand object lesson, and aroused the sympathies of the audience to an unusual extent. A collection of £1,850 was taken up.

**India.**—The Opium Curse. Canon Wilberforce, who has returned from a visit to India, was present at the annual meeting in Exeter Hall of the Society for the Suppression of the Opium Trade, and moved a resolution

calling upon the Government of India to use the discretion conferred upon it by the Indian Opium Act of 1878, by closing the licensed opium dens. The Canon, in the course of a fervid speech, charged the English people with the responsibility of the degraded social state of the people of India. He had been almost stifled in opium houses, where he had seen seventy, eighty, and a hundred people in every phase of intoxication, with emaciated bodies and lack-lustre looks. He had seen these people being slowly poisoned in order to raise the Indian revenue. There were ten thousand of these dens in India, and he had satisfied himself that the practice of opium smoking was spreading among all classes there. It was a common thing, he said, for the proceedings in one of the courts to be stopped because the witness was unable to proceed with his evidence until he had had his pipe of opium. Dealing with the financial question, he maintained that the revenue of India might be secured by diminishing the expenses of the administration. This might be effected by employing native civil servants, so that not a single farthing of taxation need be put upon the people by the suppression of the opium traffic. The resolution was seconded by Mr. Frederick Sessions, of Gloucester, who also was able to testify, from recent personal experience, to the physical and moral depravation caused by the opium traffic.

—There is a strong tendency in this country towards Brahmo Somajism, even outside the cult, to the belief that in some sort of way all the different religions of India are sisters; that each and all contain sufficient truth to save those who have been born into them; and that the only true religion is to be found in a combination of "what is best" in all. The origin of these ideas is not with the Brahmo Somaj. In ancient Rome, as well as in modern India, the universal empire of one paramount power over

many distinct races and religions, led to the same speculations. In India, long before the Brahmo Somaj, the Emperor Akhbar tried to form a natural religion for this country by a "combination of what is best" in Christianity, Mohanmedanism, Hinduism and Buddhism. In Europe, more than a century ago, the atheist Volney's "Ruin of Empires" was full of these ideas. There are some who think that this doctrine, made concrete in the form of a great world-religion, will be the final form of Anti-Christ. There are many facts which seem to point in this direction. The proclaiming the "truths" of Mohammedanism every week in a mosque at Liverpool; the spread of pseudo-Buddhism in France and America; the acceptance of Theosophy with its lying wonders taken from Brahminism; the growth of Unitarianism—all are signs of that final darkness which is settling over the world prior to the rising of the Sun of Righteousness. — *Bombay Guardian*.

**Switzerland.** — The religious condition of Switzerland presents many interesting facts. According to the statistics of December, 1888, the country contained 1,750,000 Protestants, and 1,200,000 Roman Catholics. There is perfect liberty of creed and of conscience. The person who exercises paternal authority or acts as guardian can determine the religious education of the children till the age of sixteen. The Jesuits are forbidden, but the priests are much more numerous than the Protestant ministers. As is so often the case, the Church in the minority is especially vigorous; in the Reformed cantons the Catholics are on the increase, while the Reformed are gaining in the Catholic cantons. The Catholic Church is a unit and is domineered by ultramontaniam; the Protestants are divided, fierce controversies raging between the evangelical and the liberal parties. In point of zeal the Catholics are far ahead of the Reformed. In the Catholic canton of Uri I inquired into the attendance at church, and was told that, as a matter of course, everybody went except the little children and the infirm. In winter the people fill the church, even

on week days, coming from the mountain-sides and the valleys, through the snow and over the ice, to attend divine services. I rode through the Rhone valley on Corpus Christi Day. I saw not a person at work the whole day; even the cows were kept in stables that their keepers might attend service. Every village had its celebration. The processions were large; the display was surprising, revealing a splendor which, under the circumstances, seemed impossible, and contrasted strangely with the apparent poverty and squalor of the villages.

Never before did I understand Zwingle's iconoclasm. Of all the reformers he was most intent on removing images and pictures from the churches. One need but see the Catholic cantons to-day to appreciate his iconoclastic zeal. Many of the images and pictures are worthy of savages rather than of Christians; and the devotion of them cannot but be debasing. This is true of the representations of Christ, as well as of pictures of the virgin and the saints. In the Reuss valley I saw, in front of a chapel, the representation of a saint with a hog leaning against his legs, apparently rubbing its itching side. I asked for an explanation, but, of course, received none.

I can give but one instance of the superstitions, which are worthy of Spain. In passing up the Rhone valley from Brieg to Fietsch, my companion, a Catholic, proprietor of a hotel in the valley, called my attention to a church at our side.

"This church is peculiarly rich in grace," he said. "Emblems of wonderful cures performed are hung about the altars. And the church has this wonderful power: It often occurs that children die without baptism. They are then brought to this church for the rites of burial. Now it frequently happens that during these exercises some sign is given by the deceased child. Then the priest immediately baptizes it."

Thus the child is supposed to give some evidence of life, but just enough to make it fit for baptism; then it is buried. What the sign is and how it is recognized I could not learn. But a rare chance is given to the priest, and to the credulous and excited parents, to establish a miracle which rounds to the glory of the church.—*Dr. Stuckenberg in Homiletic Review.*

**Miscellaneous.**—Five Missionaries from One Cradle. In the March

number of the *MISSIONARY REVIEW OF THE WORLD*, a periodical which continues to maintain its pre-eminence in the field it cultivates, Dr. Pierson gives an interesting account of his mission tour among the Scottish churches. He testifies that the results every way, so far as they can be now estimated, abundantly repay all the cost in time and toil. The arrangements, thanks to Dr. John Lowe in the east, and Dr. Pagan, of Bothwell, in the west, have been singularly complete, relieving him from all needless correspondence and perplexity. "We have been met at trains," says Dr. Pierson, "and escorted to hospitable homes; welcomed with a genuine cordiality; we have found everywhere warm hearts and exceptionally generous co-operation. The whole tour reminds me of Paul's testimony to the Galatians. We have met abundant hospitality and Christian generosity elsewhere; but never any experience of loving kindness that on the whole quite equals this. The meetings have followed each other in so well ordered a scheme that there has been neither loss of time nor retracing of steps."

Dr. Pierson sees no reason why similar campaigns may not be planned in America, so that such men as Dr. Gordon of Boston and Dr. Taylor of New York—these are only two of a long list he gives—may be brought into living contact with large congregations throughout the United States and Canada. He adds that Scotland is a land of martyrs and missionaries.

"The two naturally go together. The martyr spirit has survived the martyr fires, and so the vital energy that once made martyrs now runs into the channels of missionary enthusiasm. We go nowhere without feeling ourselves to be on holy ground." He seems to have been especially struck with that house at Strathaven from which have gone William and Gavin Martin to India, James Martin to Jamaica, James Martin's son to India, and now Miss Martin, the sister, to Jamaica. "What an outcome," he exclaims, "of one consecrated home! Five missionaries almost from one cradle! No marvel Scotland is interested in missions. Instead of coming across the sea to kindle a missionary revival, the flame was found already burning, and needing only the fuel of facts, and the fanning of the breath of the Spirit of God, to become a consuming fire. Could all this intelligent and aroused enthusiasm be effectually



applied to action, the whole machinery of missions would move with greatly increased rapidity and efficiency."

Dr. Pierson mentions the interesting fact that, although his meetings have not been with immediate reference to raising money, no collections being taken save for current local expenses, voluntary offerings have been sent in to him, some of them very significant, because the fruit of evident self-sacri-

fice. One lady sold a bracelet and sent the proceeds; one young man took off a solid gold vest chain, and another a diamond scraf-ring, and enclosed them to Dr. Pierson; others sent the price of a pair of kid gloves, or a box of cigars, or a concert ticket, or various other gratifications and indulgences foregone for the sake of the perishing. — *Christian Leader* (London).

### III.—MISSIONARY CORRESPONDENCE FROM ALL PARTS OF THE WORLD-FIELD.

#### China.

[Our readers will remember that a branch of the China Inland Mission, representing North America, was recently established in Canada, of which our friend and brother, Mr. H. W. Frost, is the worthy secretary. This brief letter from him shows that a good beginning has been made.—J. M. S.]

CHINA INLAND MISSION,  
Council for North America,  
Toronto, Ont., July 3, 1890. }

DEAR DR. PIERSON:—During the short time of our existence in this country we have had the privilege of helping forward 24 persons, and are hoping to send forward 10 more "accepted" ones in the early fall, with others to follow. But this does not satisfy us, just because we feel it does not satisfy the great heart of Him who gave His life "to every creature." If, therefore, you can turn the thoughts of any, who are not led otherwise, toward this mission we will be thankful to you, and shall count it a precious privilege to do all we can to help such ones to realize their desires.

With warm Christian regards,

Yours faithfully in Christ,

H. W. FROST, Secretary.

#### England.

[The following report of *The Special Committee of Investigation* appointed by the *London Missionary Society*, should be incorporated in this REVIEW, not only as a matter of current history, but as a testimony to the grand society at whose request the investigation was conducted. Our space makes necessary considerable abridgment, but the main conclusions of the committee we are glad to put before our readers.—EDS.]

A Special Committee of Investigation was appointed by the London Missionary Society

in March, 1889, "to consider questions of policy, methods of work, extension or restriction of fields of labor," etc.

In view of recent criticisms of the work of Foreign Missions and general administration of Missionary Societies, a special importance attached to their duty, and they entered upon their task with a desire to make thorough investigation. They appointed sub-committees on home and foreign expenditure, and on the best means of bringing the churches into closer relation with the society. Rev. Professor Anthony, reported on "The Best Training for Missionaries;" Rev. Dr. Macfadyen, on "Celibacy," and Rev. Dr. Mackennal, on "Education in India." Interviews with missionaries supplied valuable information, and their varied experience and high standing gave great weight to their opinions.

The report of the committee was agreed upon after much prayerful inquiry; and suggests no material change as to the *education of missionary candidates*, but that the study of the history of Christian missions and of comparative religions, form part of the preparatory course, especially for those appointed to *India or China*.

As to *celibate life among the heathen*, the missionaries all discountenanced making celibacy a *system in mission effort*. The results, in the native and Roman Catholic priesthoods, were declared to be bad. The Oxford experiment in Calcutta does not involve a *lifetime* of celibacy. In China, celibacy is an almost insurmountable obstacle to the work of the missionary, while in India, it raises grave difficulties. The unanimous testimony was that in every mission field the *Christian home* and *Christian family* are absolutely necessary as factors of evangelization.

As to the proposed *new departure*, the committee approve the action of the directors who recently decided to accept, under conditions, offers of service from men who have not passed through a *course of theological collegiate training*, and to send them out for a term of years as *lay evangelists*; not to encourage any lower educational standard; nor to introduce into the field workers who will labor for a smaller salary than that hitherto given to missionaries; but to open the door to

foreign service to men of good education and of proved experience as Christian workers, who have not been able to obtain special ministerial training, and to help supply the increasing demand for workers which the theological colleges do not at present meet.

The committee believe the ultimate success of this society, as an evangelistic agency, will largely depend on the employment of *native workers*, and that the existing institutions for their training should therefore be fully sustained, and, where necessity arises, new institutions should be started.

They also hold that the existing policy of *working from centres*, where churches and schools are set up, and evangelists trained for the regions beyond, (as contrasted with a *vague itineracy*), is the method sanctioned by Apostolic example, by divine authority, by experience, and by the nature of the kingdom of Christ.

The committee report emphatic and hearty expressions from missionaries with whom they conferred, as to the *methods and management of the society*, and their cordial relations with its directors and secretaries.

As to the paramount question of gravest importance, viz: the relation of Christian missions in general, and those of our own society in particular, to *education in India*, the committee say: At present, such instruction as will prepare for university degrees and Government service, *necessitates the employment of non-Christian teachers*, as an adequate supply of Christian teachers is not forthcoming. Difference of language forbids the *transference of teachers* from one part of India to another. Even the non-Christian teachers are, of course, confined to *secular subjects*, and work under control of the missionary. Still their presence and influence detract from the Christian character of the schools, and may, in some cases, hinder the work and influence of the missionary. Some devoted friends of missions deem this danger so serious that they would abandon the educational work sooner than tolerate the presence of non-Christian teachers. Such a course would mean the reduction of the schools to the level of elementary vernacular schools—the surrender of the hold on the young mind of India, in this crisis when the national mind is beginning to be stirred, and old faiths are tottering. It would mean the handing over of the cultured youth of India, the hope of the future, either to schools from which religion is systematically excluded and where morality has therefore no firm footing, and where there may be Agnostic and Positivist teachers as bitterly hostile to Christianity as the heathen; or else to Rome and the Jesuits, who eagerly watch the opportunity to step in and fill the empty places.

The great weight of opinion is in favor of *continuing the present system*, though some

who claim high respect are decidedly unfavorable to it.

The committee ask that the following facts be borne in mind:

(1.) The scholars in the schools receive a considerable amount of *regular Bible instruction* from the missionary. (2.) Though conversions are rare, they receive a degree of preparation, otherwise lacking, for hearing the Gospel and reading the Scriptures in after years. (3.) Nominally heathen teachers are not always foes to Christianity; often they are convinced of its truth, though not prepared to avow themselves Christians. In some cases, a considerable proportion of both teachers and scholars voluntarily attend Christian classes on the Lord's day. (4.) By means of Government grants and fees these schools are to a considerable extent self-supporting. The committee do not recommend the discontinuance of these schools, but urge the importance: (1.) Of exercising the utmost care to *maintain the distinctive Christian character of the schools*; (2.) Of insisting that *sufficient time daily be given to the Scripture lesson* throughout the schools, and in all their classes alike; (3.) Of *substituting Christian teachers* in all schools supported by the society, as soon as possible; (4.) Of *training, as speedily as possible, qualified Christian teachers* in all branches of instruction.

They urge the noble opportunity which presents itself to wealthy Christians to meet this great need, by founding Christian colleges on unsectarian lines, in each great language area, for the training of such teachers for the whole of India; and also to well-qualified university men, consecrated to the service of our Lord, to go out to India and become teachers.

With regard to the *expenditure on the mission house staff*, the committee record complete agreement that the *staff of assistants* in the foreign, home and accountant's offices is *not larger than the work demands*; that *no reduction* is practicable, and that the remuneration is very moderate. In fact, the financial position of the society has constrained those who serve it to contribute a large share of their own income.

As to expenses of traveling deputations, anniversary services, etc., during the past ten years considerable reductions have been effected. The committee think this process may be carried further without loss of efficiency, especially if neighboring churches and districts would arrange meetings in concert.

As to the salaries of missionaries, etc., the committee conclude: (1.) The principle, acted upon by the society, of regulating payments to our missionaries by the claims of the several localities is the only sound one. (2.) Any reduction of the present scale of payment would be at the cost of efficiency. (3.) The fixed scale of payments, as hitherto adopted, should

be strictly adhered to. (4.) The existing arrangements for furlough after ten years' service; a second, after eight years'; a third, after seven years'; are the best in the interest both of the society and of the missionaries.

As to methods for *increasing contributions, diffusing information and awakening and sustaining interest in missions*, throughout the churches, the committee suggest *pastoral visitation* for the purpose of reviving the missionary spirit; the spread of information through *lady visitors*; that advantage be taken of a fifth Sunday in the month to enforce the claims of foreign missions; that the Sunday evening service sometimes take the form of a missionary meeting; and that special efforts be made to interest the young in missionary work, by lantern lectures, etc.

In summing up the result of this prolonged, painstaking, searching and impartial inquiry, conducted at the request of the directors and on behalf of the society's constituents, the committee, with intense satisfaction and thankfulness, bear emphatic testimony to the *wisdom, self-devotion, fidelity and executive ability* with which the work of the society is carried on, at home and abroad, and commend it to the unabated confidence and largely-increased support of the churches.

The report is signed by J. Wycliffe Wilson, J. P., Sheffield, chairman, and sixteen others, well known in the Congregational body.

### France.

Marseilles, July 9, 1890.

DEAR DR. PIERSON:—You will hear with satisfaction that your visit and that of Major Whittle, in April last, has not been forgotten. Every one of us remember, with thanks to the Lord, your speech on missions in the Y. M. C. A. Hall; your powerful teaching on "Reconciliation," in the *Salle Republique*, has often been referred to since, and with profit; and the young man whom Major Whittle brought to Christ the same evening. We are glad to say that the work goes on with ever so much joyful spirit. Our halls are both always crowded. I never should have believed that we would see such general desire in the south of France to hear the Gospel. What marvelous fervor the doctrine of *Atonement* has on our working people! Long live evangelization!

Lately, a friend from Switzerland spoke on temperance in our halls. We had about 25 people who signed the pledge. I was obliged to join and to lead and take the head in the movement as there was nobody else to take it. We are encouraged on that point, and we hope to increase; there is a good spirit in the new society. Sabbath observance makes good progress too. Many shop-keepers enter that door; I hear it is the same in Paris, Lyons,

Bordeaux, etc. The Berlin Conference has done a great deal in that respect.

Faithfully yours,

E. LENOIR.

[NOTE:—This brother is one of the most devoted men we met in our European tour during seven months. He not only conducts the McAll work in Marseilles—teaching, preaching, visiting, etc.—but he takes his violin and leads the singing in person. His father is a banker, and Mr. Lenoir gives up lucrative employment with prospective wealth for the humble work of a McAll evangelist. What it means for him and others like him to lead in a total abstinence movement can only be understood by those who know that the use of light wines is almost as universal among the French people as ice water is on American tables.—A. T. P.]

### India.

Comilla, Eastern Bengal, July 19, 1890.

DEAR DR. SHERWOOD:—Rather more than a year ago I wrote to Dr. Pierson, giving a slight sketch of our Australasian missions. Since then, sickness and overwork have made sad havoc amongst our laborers, but we are expecting considerable additions next cold season. Oh, that God's people at home were aroused to the urgency of this work! Only to-day, as I lie on my bed, unable to rise, a Hindustani woman who received a little medical help some days ago, came to see me, and seemed loath to leave. Hitherto, it has seemed utterly hopeless to try and speak to her about Jesus, as she knows only one or two words of Bengali, and I know only one or two of Hindustani; but, to-day, after finding out about her physical state, the desire to do something for her soul was overpowering. With many signs and repetitions we managed to get at what is meant by hell, heaven and God. Then coming to an understanding of what "sin" signifies, the poor creature would have it that I was sinless, and God to her. It was hard to make her understand that I disowned to that. Finding that all her children had died, and that one boy who lived to be four or five years old was specially remembered, I asked, "Where is he now?" She replied, "He is dead, what more is there to say about it." She is a strict Hindu, professedly, but is even too ignorant to think of transmigration. You should have seen her poor face when she gathered that her child is in heaven and she may go to see him. She tried very hard to understand how she might get there, but I fear it was beyond her. Oh, may God's Spirit enlighten the poor dark soul! May God's people wake up to their duty! We have not to go and seek for the work—it comes to our doors, to our very bedsides every day—and how many hundreds who invite us to their houses have to be turned away! The desire for more laborers comes to be the one desire of my heart.



Did strength and time permit, I should so like to tell you of what God has done for us poor, weak women, here, regarding the Mission House, and land to build it on. Such wonderful deliverances, such answers to prayer, and such tenderness. Now, that the building is suspended for want of funds, our society in debt (unknown to us until lately), no "allowance" for ourselves, and many of our friends in New South Wales bereft of all earthly possessions by heavy floods, it seems as though our hearts grow lighter and brighter. The house was so very certainly started at God's bidding and not mine, that I can just rest and let Him manage His own business, even though the season for roof-making is fast slipping away, and I want the house to be ready for the new comers. He knows what He is about.

Wishing still greater prosperity and usefulness to the REVIEW.

Yours in the work,

ELLEN ARNOLD.

### Japan.

A CORRECTION.

*Arima, July 23, 1890.*

EDITORS OF THE MISSIONARY REVIEW:—The article of Rev. F. S. Curtis, in July, 1890, No. 7, pp. 535-37, in speaking of Zamaguchi Ken, and professing to give the number of missionaries west of Hiroshima, is unjust to the Baptist work there. The A. B. M. U. has two families now on that field, and they expect to be joined very soon by three ladies, already appointed.

The A. B. M. U. had a missionary residing in Shimonoseki two years before any missionary settled at Hiroshima, and it has never for a moment withdrawn from that field. In the absence of the first missionary, the work was carried on for eighteen months by regular visits from Kobe, our men remaining from one to four months at a time, until the arrival of some of the present workers, a year ago.

It seems but just to the A. B. M. U., and to men who are your subscribers, that correction should be made, so that their work in this important field should not be ignored. Asking that you will kindly grant this, I am,

Yours sincerely,

T. E. SHOEMAKER.

### Syria.

*Brumana, Near Beyrout, June 25, 1890.*

DEAR EDITORS:—I have recently come from Morocco to this Lebanon village, where I am spending some months in close study of pure Arabic. Here, every facility exists for this, but Morocco furnished none. We there labored under the most difficult and discouraging circumstances in gaining so much knowledge of the Arabic tongue as we already possess. Arabic is the language, not only of Syria and Morocco, but also of the great Mohammedan nations lying between these two

eastern and western extremes, as Arabia, Egypt, Tunis, Tripoli, and Algeria, as well as some lesser States. These all lie in great darkness and almost wholly unevangelized. The considerable and admirable educational mission-work of the American Presbyterians in Syria and in Egypt is confined almost wholly to the corrupt, native, nominal Christian sects, such as the Greeks, Latins and Maronites of Syria, and the Copts of Egypt. But Mohammedans are still fast bound in the chains of their religious delusions, and in the dense darkness that envelops them. The need, in several of these Arabic-speaking, Mohammedan countries is as great as the need of Morocco was five and a half years ago, when I began as the only missionary to Mohammedans. Now, thank God, in both northern Morocco, with Tangier as its base, and southern Morocco, with Mogador, there are many devoted missionaries, over thirty in all.

The desire to be used by God in similarly opening up other parts of the vast Arabic-speaking Mohammedan world has been much on my mind. I feel my unworthiness for this, but if God deigns to thus use me, the glory shall all the more be His. It is with a view to this that I have come East to Syria, and am now engaged in seeking to fit myself to be understood in Arabic wherever the Lord may lead me. May I ask your prayers that I may be helped in this language study, which is difficult to one who is past forty. Aggressive gospel work, even when hampered by an imperfect knowledge of the Arabic, is much more to my taste; but the present occupation is needful for the future.

It is well known that I have advocated and sought to practise simple and self-denying methods of mission work, and such as seemed to be, for me, the most direct and effective, although hard to the flesh. I drew them from the Lord's instructions to his first missionaries, as recorded in Matt. x. It has become a maxim with me, that while leaving all others to conduct their work as seems to them best, I must conform mine to the principles contained in those instructions, read and understood in the light of "the great commission," in the end of Mark and Matthew, and of the recorded practice of the Apostles in the preaching tours in Acts. Practically speaking, following out these principles leads those pledged to them to live upon the level, in material things, of the people to whom they are sent, as far as is consistent with health and cleanliness. So, when located among the people, such missionaries would live, outwardly, as they do; and when traveling, they would go, two by two, on foot, carrying only the Gospel message, unimpeded by anything to excite the envy or cupidity of the natives, and, as a rule, depending on the hospitality of those among whom they are at the time traveling.

These views of mission work have been greatly opposed, and sometimes with much bitterness of feeling, in religious periodicals, especially in England, where, in *The Christian* (London), I published, week by week, a series of eighteen articles dealing with the question. Since then, some dear friends have become thereby alienated, while enemies have scrutinized and criticised every move I have made. Even fellow-workers, who had pledged themselves to stand with me in advocating and practising these methods, after awhile, fell back and left me almost alone. I now find myself obliged, with barely a single associate, to go forward in the path of service to which I feel called, and from which I dare not go back. It is this disappointment as to others standing with me, especially, co-workers in the field, combined with lesser reasons, that has led me to feel unwilling to encourage other young men to join me. Therefore, I do not now propose, as I had thought to do when I arranged to come here from Morocco, to become responsible for the guidance and support of others. Such responsibility is a wearing and heavy burden indeed, as I have found, and I am not sorry to be relieved of it, though I was not unwilling for it so long as I felt it was God-appointed. Such friends as have written, offering to support workers with me will accept my thanks for their kindness, and will, from this, understand how it is that I cannot, at present at least, make use of their offers.

We are living here very simply indeed, and very much as the native Syrians do. Our organ is about the only article of European furniture in our little native house of four rooms and a kitchen. Our food is native. Mr. Brading, my devoted co-worker, is at another Lebanon village for language study, where he only hears Arabic, and where, in his single room with its earth floor, is scarcely a single article of all those found in even an humble home in America. Notwithstanding his being brought up in soft and easy surroundings, he gladly endures hardness, as a good soldier of Jesus Christ.

From what I have said, it will be seen that I have not come to Beyrout to make this my sphere of work, but only temporarily, that I

may be better fitted to go out on repeated journeys for preaching among Moslems wherever I may be led.

When I left Mogador the converts were greatly scattered and persecutions continued. Some of the most true, who had endured both stripes and imprisonment, left the town to escape further similar treatment, just before I came away. Others gave us much concern by lack of steadfastness. Through the American Consul I was officially forbidden by the native governors to travel in either of the two large provinces adjoining Mogador, and through which I must pass to reach the interior. On one visit I was arrested in consequence of this order, but released in answer to prayer, before our captors had reached the governor's house. On another journey in the same part, we were turned back with violent threatenings with clubs. On still another journey, in consequence of being in some danger in a native *sok* or market, we were reported at home at first imprisoned and then killed. On still another journey, we were arrested on two occasions, once by being taken before the governor, and only escaped from his soldiers by stratagem. As to the future of the work in Mogador and Southern Morocco, the presence of a number of new missionaries provides sufficiently against its being neglected.

A bi-monthly statement of the amounts sent toward my support to Mr. Eugene Levering, No. 2 Commerce street, Baltimore, Md., appears regularly in *The Baltimore Baptist*. To all who have kindly helped thus, I return heartfelt thanks. The difficulties and trials of a life of faith, as to temporal supplies, are not few nor small, but the compensation in seeing the hand of the living Father in one's daily life, is great indeed. Hence, after years of treading this pathway, I can recommend it heartily to such as have faith therefor. But let none others attempt it.

As great difficulties and keen trials have of late thickened about me, may I not ask for an increase of prayer on my behalf. "Grace be with all them that love our Lord Jesus Christ in sincerity."

Yours, in Gospel service for Mohammedans,  
C. F. BALDWIN.

## IV.—INTERNATIONAL DEPARTMENT.

CONDUCTED BY REV. J. T. GRACEY, D.D.

### The Foreign Missions of the Moravian Church.

BY REV. J. TAYLOR HAMILTON,  
SECRETARY OF THE SOCIETY FOR PROPAGATING  
THE GOSPEL (MORAVIAN MISSIONARY  
SOCIETY), BETHLEHEM, PA.

If there is one feature in the history of the Moravian Church for which we have cause to render heartfelt thanks to the overruling providence of our

Lord and Master, it is that He has caused it to be distinctively a *Missionary* Church. Through His grace the Moravian brethren early realized that the business of a Christian's life is not to become one of a select coterie, a clique banded together to luxuriate selfishly in the enjoyment of personal religion, but that the express com-

mands of the Lord and the needs of the times demand at the hands of believers the most strenuous efforts for the evangelization of the world and the furtherance of Christ's kingdom.

I wish briefly to sketch the rise and progress of Moravian Missions in substantiation of this assertion.

Ten years after the renewal of that ancient Protestant Church which, in 1467, as a result of the teachings of the martyred Hus, came out from Rome, but which had been almost blotted out of existence by the merciless barbarity of the dragoons, and the cunning procedure of the Jesuits, to whom the House of Austria turned over Bohemia and Moravia at the close of the thirty years' war—ten years after the renewal of the Church of the Bohemian and Moravian brethren, through the instrumentality of Count Zinzendorf, at Herrnhut in Saxony, in the year 1722, when that settlement of religious exiles numbered only six hundred souls, two of the Moravian immigrants, Leonard Dober and David Nitschmann, with about three dollars apiece, set out on foot for Copenhagen, thence to proceed by ship to St. Thomas, to bring the gospel to negro slaves.

Since then unsuccessful attempts to found missions have been made by our people in the following countries: in Lapland, amongst the Sænoyedes, in Algiers, Ceylon, Persia, the East Indies and Demerara; and the following were established but afterwards suspended: on the Guinea coast of Africa, amongst the Tartars, in Abyssinia and in Tranquebar. Concerning these I shall say next to nothing. In their zeal the brethren sometimes overestimated their own resources; sometimes so-called Christian governments interfered, or unscrupulous trading companies placed unsurmountable obstacles in their way; sometimes heathen savages refused to allow a permanent residence amongst them. I shall speak only of those fields which have been permanently occupied.

Scarcely has the first enterprise been undertaken, in 1732, than a second is inaugurated. The cousins, Matthew and Christian Stach and Christian David, on January 19, 1733, leave Herrnhut to assist the Lutheran missionary, Hans Egede, in his apparently hopeless labors in bleak Greenland. Negotiations are next begun at Amsterdam with the directors of the Dutch Trading Company for Surinam, or Dutch Guiana, and in 1735 three missionaries depart to explore its rivers and lagoons. As the years pass by, other West Indian islands besides St. Thomas are entered—Santa Cruz, San Jan, Jamaica, Auligna, St. Christopher and Barbadoes.

In 1735 the first colony of Moravians destined for this continent of ours proceeds to Savannah, Ga., to labor for the Indians, and in 1740 Christian Henry Rauch preaches to the Mohicans of New York State. In 1736 George Schmidt, who had served an apprenticeship at confessing the gospel, by lying for six years, for the faith's sake, in an Austrian dungeon, works his way to Amsterdam to find ship for Cape Colony; and although his successful labors amongst the Hottentots are ere long harshly terminated by the Christian Dutch settlers, in 1792, when missionaries are again sent out, they find Schmidt's garden at Guadendal, his outpost amongst the heathen, with a thrifty pear tree to mark the civilizing agencies he had introduced, and better yet, they find aged Magdalena, one of his converts, with the gospel Schmidt had preached still fruitful in her heart; and to-day our South African Mission has the care of 13,590 souls. In spite of the failure of a first attempt to land on inhospitable Labrador in 1752, owing to the massacre of a boat's crew by the natives, in 1764 Jens Haven, after years of careful preparation and the study of the Eskimo language in Greenland, taking his life in his hands, hazards a visit, and later the mission is permanently established by fifteen Moravian colo-



nists, of whom he is the leader. The mission amongst the Indians of New York, Connecticut, Pennsylvania and Ohio having experienced various vicissitudes during the war with the French in colonial days, and during and after the struggle for Independence, notably the massacre of more than ninety Christian Indians at Guadenhuetten, Ohio, had found refuge in 1792 at New Fairfield in Canada. Nevertheless, in spite of the ruthless reduction of the converts, who had once been numbered by hundreds, to a mere persecuted handful, in 1801 new operations are commenced amongst the Cherokees. Again fourteen years elapse, and an old field is re-entered. The Calmuck Tartars are revisited, though they must later be once more abandoned. Yet within the decade of this relinquishment, namely in 1827, possession is taken of a new outpost on the Island of Tobago. One year after that Kaffraria is entered. Less than a decade passes when Demerara is invaded in the name of Christ, to be temporarily yielded, indeed, five years later. But in 1848 there is a new advance, the coast of palmy Mosquitia in Central America being claimed as a Moravian mission field, ere long to be one of its most fruitful. In the following year attention is paid to the degraded state of the black fellows of Australia. And in 1859 the eternal snows of the Himalayas are pressed by the footprints of our brethren in Cashmere. In the sixties Hus' descendants in the faith seek to revive vital godliness in their spiritual fatherland, and their light now shines amidst the dark superstitions of Bohemia. In 1867 a mission no less noble than that of Father Damien is begun, one leper hospital in Jerusalem, that has been steadily maintained ever since, having at present twenty inmates. In 1878 the outpost in Demerara is won back. In 1884 we rejoice in the privilege of sending God's Word to Northwestern Alaska, to the Eskimos along the Kuskokwim river. In 1889 a mission is

commenced amongst the Indians of Southern California, and finally, this year, the negroes and coolies of Trinidad hear the message of salvation from our brethren.

Whilst there has been individual instances of failure and seasons of apparent standing still, on the whole there has been ever a steady and general advance. The work commenced 158 years ago has widened out into a vast series of missionary enterprises. In the foreign field our Church has now about 86,000 souls in her care, ministered to by 343 missionaries, of whom 51 are native born, with 1,659 native assistants. There are 135 stations and out-stations, with 140 schools of all sorts, attended by about 20,000 scholars. The support of the work entails an annual outlay of \$300,000 in round numbers.

It has been with deliberate purpose that I have gone into this somewhat tedious sketch of the growth of the operations of our Moravian Church, which has ever been federated together in the Continent of Europe, in Great Britain and Ireland, and in our own country, for work in the foreign field. I have done so because three special features stand out from such a survey, which are not without their significance for the Church of Christ in general. They are these:

First, the missionary activity of the renewed Moravian Church is seen to have been not spasmodic, but steady and on principle. It cannot be attributed to an overwrought and temporary excitement, but must be ascribed to the intelligent recognition of the truth, that the Church cannot discharge its duty to the Master without steadfastly seeking to win the world for Him in accordance with His command.

Secondly, there never has been a time when the renewed Moravian Church has been dead to missionary work. It has a record of constant activity. Decade by decade new fields have steadily been added to the old.

In the third place, the Moravian Church has often made grateful acknowledgment of the reflex influence of the foreign work upon the home churches. It is activity here—the being brought face to face with the needs of the perishing heathen and the utter abyss and sin into which these have fallen, and it has been the steady drain upon the Church's strength to meet the demands of the hour abroad that have preserved the home congregations sound in vital faith, during periods when enthusiasm within threatened to degenerate into fanaticism, or when rationalism was abroad outside and was rendering callous the sense of responsibility in the souls of thousands of professed believers.

In considering the methods and principles according to which Moravian Missions have been conducted, I believe that the following are worthy of attention. First of all, both in theory and in practice, we have endeavored to maintain that *all the members* of our Church should feel that the responsibility for the success or failure of our heeding the Lord's command to go and preach the gospel rests upon every one. I quote from the resolutions published in the "Results of our General Synod," the highest legislative body in our Church, as follows:

"The Brethren's Unity is a *Missionary Church*. It finds its missionaries in the rank and file of its own membership, and there is no special class out of whom they are to be selected. Even if the *majority* do enjoy a special preparation before their entrance into the service, such preparation is not necessary in every case. The chief preparation for missionary service must take place under the teaching of the Holy Spirit, in order that it may be said of all missionaries, 'They shall be taught of God.' All human learning and external accomplishments will abide without influence and result if inward enlightenment and the training of the heart be wanting."

Of course we have our theological seminaries and our institute for the training of missionaries; and we, no less than others, place a high value upon a medical education as a valuable element in a missionary's equipment. Yet from the days when Leonard Dober, the potter, went to the West Indies, and Christian David, the carpenter, to Greenland, to the present, in which we have sent men who were farmers or carpenters by occupation to Alaska, our Church has never hesitated to accept as volunteers, or directly call for the services of such who have been, if you are pleased to put it so, untrained laymen, pure and simple, up to the time of their going forth to the heathen. And in many a case these men have met with gloriously fruitful success.

And again a second characteristic of our work has been to manifest "less solicitude to bring a *great number* of persons to a mere *profession* of the Christian faith,"—again I quote the Synodal Results—"than by means of the gospel preached with the demonstration of the Spirit and of power to *turn souls from darkness unto light, and from the power of Satan unto God*. For this purpose the preaching of the gospel must be accompanied by the *special care of individual souls*; periodical conversations of the missionaries with the members of their congregations according to their several classes, and visits to the houses and to the beds of the sick and dying, are deemed of the utmost importance."

This principle is faithfully observed in all our mission provinces. In order to facilitate its application, the converts are divided into the following classes: 1. *New People*, the lowest class, consisting of those who have applied to the missionaries for instruction. These are taught the rudiments of the Christian religion. 2. *Candidates for Baptism*, a higher class, those who have passed the first stage and are now being prepared for baptism. 3. *Baptized Adults*. The term explains itself.

4. *Communicants*, those of the third class who have undergone probation, and, having been confirmed, are admitted to the Holy Communion. There are besides, two other classes: *Baptized Children*, the children of parents in fellowship with the Church, and the *Excluded*, those who, being under church discipline, are deprived of the privilege of sharing in the Lord's Supper, but who receive the particular attention of the missionaries. It must be remembered that the position of a convert from heathenism, or even that of a Christian of a second generation, is far different from that of a man who has grown up in a Christian land with the inherited tendencies of many generations of Christian ancestors. Hence the need of special fidelity in watching over individual souls.

And I may yet mention a third characteristic. For the sake of the natives themselves, in order to teach them habits of thrift and to educate and civilize them, no less than in order to diminish the cost of the missions, in many of the fields mercantile concerns and trades are carried on, the profits of which are for the benefit of the gospel work. In Labrador, for instance, a considerable business is done in furs and fish and cod-liver oil. In Surinam the mission has in some years been almost or quite self-supporting with its various commercial operations. In South Africa the raising and preparation of arrowroot, under the guidance of the missionaries, has saved our native converts from extremest want in times of scarcity or famine. Yet, it may well be understood that, with all the revenue derived in favorable seasons from such sources, the entire work has remained and will remain pre-eminently one of faith.

In as much as I have touched upon one of the means of support, just here I may be permitted to draw attention to a unique feature in connection with our work, which in the last instance is

managed by an elected board, representative of our entire Church, and having its seat in Berthelsdorf, Saxony. I refer to the fact that about \$25,000 a year come to our support from the "London Association in Aid of the Missions of the United Brethren," an association composed of members of the Church of England, of Independents, of Baptists, of Methodists, and of other Protestants, and which was formed in, and has been supporting our operations ever since the year 1817. On the continent of Europe, and particularly in Switzerland, moreover, large sums are annually received from Christian people who are not in immediate connection with our Church. In fact, without this noble assistance, our denomination, which numbers only about 33,000 at home, could never sustain a work which embraces almost three times as many abroad. We may be said, therefore, to stand a living monument to the truth that Christian union for the Master's cause is a fact that is real, even in these days when sectarianism seems sometimes to have run mad.

In the latest edition of his Church History, Professor Kurtz of Dorpat, is pleased to pass judgment upon the missions of the Moravians in the following words: "Their procedure was admirably suited to uncultured races, and only for such. In the East Indies, therefore, they were unsuccessful."

Perhaps there is something in what he writes. Yet he overlooks much. He forgets that they made their attempt in the East Indies at a considerably earlier date than Carey—namely, in the year 1759, and then, too, in spite of the fact that almost all the colonists of a Danish commercial establishment on the Nicobar Islands, north of Sumatra, whither the brethren proposed to go, had died from the effects of the climate. He forgets that when they first founded a settlement at Tranquebar, on the Coromandel coast of Hindustan, for



the purpose of preserving connection with civilization and the home Church, the climate carried off one of the leaders and his wife in less than three years. He seems to forget that when the brethren began to gain converts at Tranquebar, their Christian adversaries among the colonists sought to procure from the King of Denmark, in whose territory the place was situated, a prohibition of all further operations there. He further overlooks the fact that when, in 1768, the brethren were at length enabled to pass over to the Nicobar Islands, the climate speedily carried off two of the six missionaries, and utterly prostrated the remaining four. He does not tell you that in 1781 the war between the French and the English hampered the missionary operations at Tranquebar, and that in 1778 already the Nicobar Islands were seized by the Roman Catholic commander of an Imperial frigate in the name of Joseph II. of Austria, and every hindrance placed by him in the way of our brethren. Finally, in less than twenty-five years, forty missionaries were victims to the East Indian climate. Christian charity would take these things into account.

Might not the true explanation of the fact that our people have labored, as a rule, amongst those heathen who are lowest in the scale of humanity, be rather found in pursuance of a deliberate purpose to do something for those whom others might overlook? It is probable that the conviction that such is the true explanation, occasioned the formation of that unique auxiliary society in London in 1817. The Moravians are not so devoid of judgment as to be blind to the policy of seeking to convert to Christ the populous, cultured and influential nations of heathendom, whose conversion would insure a large accession to the capacity of the Church of Christ to compass the whole globe. But they seek to give testimony to their conviction of the necessity of caring,

too, for the most insignificant, for whom also Christ did not disdain to die. And they believe that the living Word of God is for the salvation of these also—body and soul. They know well enough that the same amount of disinterested persistent fidelity would have produced possibly richer harvests elsewhere; but they know also that these are the peoples who might otherwise say in the Judgment, "No man cared for our souls." They believe that even the most utterly degraded are still within the reach of the Bible to Christianize and civilize. And their success has warranted a firm continuance of their traditional policy. Notoriously low in the scale, for example, are the black fellows of Australia. Yet it has happened that amongst twelve hundred colonial schools in Gippsland, one mission school for the natives at Ramahyuk has gained the first prize offered by the Government. The Bush negroes of Surinam were savages descended from the fugitive slaves of the colony, brutal, fierce Ishmaelites, finding a secure refuge amidst the malarial swamps. Yet after conversion, our missionaries have so trained them as to awaken an appreciation for the grandest of sacred music—in fact, themselves to sing with powerful effect choruses from the Oratorios, with orchestral accompaniment furnished by themselves. The Dutch settlers of Cape Colony were wont to class the Hottentots with their own dogs. Over the river Sonderend there is now a bridge one hundred and eighty feet long, resting on five massive piers—the whole entirely the work of Christianized, civilized natives. It is said that a farmer who was once just passing over the bridge, began to rail at a Moravian Hottentot from Guadurdaal near by, and to grumble at the laziness and worthlessness of Hottentots in general. The Hottentot pointed to the bridge, and replied respectfully:

"Baas, I do not choose to answer.

Let that bridge speak for us. If baas had built it for me, and I could without trouble walk and ride over it, I should not venture to complain of baas' laziness, for I should think it required more diligence and labor to build a bridge than to walk over it."

Surely the Eskimos of Labrador, whose winter lasts from October almost to June, with a thermometer sometimes forty degrees below zero, have very little to stimulate them to make exertions for self-improvement. Yet the Rev. Benjamin La Trobe, of London, England, who visited the country two years ago, thus depicts an Eskimo interior at one of our stations: "It is furnished with the usual couches spread with skins. One or two objects in the room testify to a refinement that is unusual. A guitar hangs on the wall near a cage with a bird in it, and against the partition stands a piano. Fancy such an instrument in a low turf hut, even though it be but an old square piano!"

Elsewhere he describes a native church choir as accompanied by four native musicians, three of whom play on violins and the fourth on a violoncello. There are natives, too, who have cabinet organs in their homes. He speaks of Eskimo choristers as rendering chorals and anthems so difficult, that the ability of the average European church choir would have been well tested in attempting them.

If the missions of the Moravian Church teach anything, they certainly demonstrate this in a way not to be successfully controverted, that the gospel of our Lord Jesus Christ is the power of God unto salvation; that its sufficiency is dependent upon no extraneous or accidental combination of circumstances and upon no purely mental qualities inherent, or, at least, dormant in the race, whether favored or unfavored by those things which in and of themselves incline to intellectual culture; and finally, that if the very lowest pagans can be thus savingly illumined by the light divine,

the day will surely dawn—sooner than many anticipate, if the Church universal is permeated with the spirit of service and is faithful to her calling—when "all shall know the Lord from the least unto the greatest," and when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

### First Impressions in Brazil.

BY REV. THOMAS J. PORTER, CORY-TIBA, PARANA, BRAZIL.

Among our very first impressions is a painful one of the irreverence of Romanists in their use of the names of God. For example, the square on which we live is known as "the square of the Good Jesus." They call their children by the same sacred name, "Jesus." And they have in Rio the "Navigation Company of the Holy Spirit" and the "Brewery of the Holy Spirit."

The Roman Church has made them so irreverent, ignorant and skeptical, that the majority of Brazilians have practically no religion. Many writers for the press evidently do not know what Christianity is. They have seen it as belied by the lives of priests, of whose wickedness horrible stories are currently believed. No intelligent man now sends his wife or daughter to the confessional. Old missionaries say they have never met a Brazilian who confessed belief in the infallibility of the Pope. And now, since the separation of Church and State, the only power of the priesthood is "the power of the keys." But very few Brazilians ever confess, except at marriage and at death. And very often they are buried without the presence of the priest. What effect civil marriage may have on the influence of Romanism remains to be seen. But evidently the events of the past year have weakened that influence. Almost nobody in this city attended the services of Holy week. Yet it is scarcely four years since the vicar-general of the province of Parana, from this

same capital, dared to order the people to burn the Bibles the missionaries were selling.

On April 21 the hanging of Xavier Tividentes, in 1792, for conspiracy to create a republic, was celebrated with great show of attachment to the Republic. You remember that after his execution, the Bishop of Rio had the *Te Deum* sung in the churches. I was glad that I could not discover a priest among the crowd. The speeches I heard were very weak and tame. The only man who made a good speech, was promptly carried off to Rio de Janeiro to be tried for treason in mildly and justly criticising the provincial governor. The large portrait of Tividentes which appeared in the leading daily paper of the city, bore a striking resemblance to the head of Christ, as drawn by Carracci. This fact was probably the resultant of journalistic enterprise, infidel irreverence and republican spirit.

The eight men who form the present military dictatorship are considered to be intellectually the ablest in the country. So far they have been wonderfully wise, temperate and just. The preference expressed by many for adopting a national constitution by arbitrary methods, rather than by a vote of the people, forcibly reminds us that this is not Saxon and Protestant America, but Latin and Roman Brazil. However, it should be remembered that more than four-fifths of the population cannot read nor write, and, therefore, cannot vote. And many voters are hardly fit for self-government, they are so ignorant and destitute of patriotism. At best the Republic will be, for a time at least, an oligarchy. Yet, if it accomplishes the tithe of what Brazilian patriots hope from it, the abolition of the monarchy will be justified.

Contrary to the prevailing opinion in the United States, Dom Pedro II. was not a remarkable ruler. It is said here that he aimed to be thought scholarly and liberal, and was, in fact,

neither a scholar nor a father to his country. He left without a friend and without an enemy. I have heard Brazilians say "He was a banana." He did much for his empire. But why did he not stimulate his subjects to develop their rich but uncultivated country? Why did he not educate them to independence of foreign labor, capital and enterprise? What has he done of late years, except at the monition of the coming event? Since the martyrdom of Tividentes, republicanism has lived and thought and waited the fullness of time. The emperor knew this, and knew when the time had come.

I will not lengthen this letter by enumerating facts to show the profound ignorance of the people and the wretchedness of their schools; such facts as these—there is no college in the American sense in the country; thirteen teachers of the public schools in Pernambuco were dismissed because *they could neither read nor write*—but, in view of the whole situation, it is evident that the imperial need of this country is Christian education, from primary schools to a Robert College. Such schools would be the right arm of the Church of Christ in moulding the Republic of Brazil.

### Trinidad.

A NOTE FROM REV. JOHN MORTON, D.D.

*Tunapuna, Trinidad, May 31, 1890.*

To the International Missionary Union, holding its Seventh Annual Meeting at Clifton Springs, N. Y., June 11 to 18, 1890, Mr. and Mrs. Morton, of Trinidad, send greeting:

We returned December 5, 1889, having secured when in Canada one missionary and two female teachers for vacancies, and the promise of a fifth missionary, who is already virtually under appointment. These were the objects for which, at the convention at Binghamton, we asked the special prayers of the International Missionary Union. Our united prayers have been answered; let us praise the Lord together. At the close of 1889 our agency consisted of 4 Canadian missionaries, 2 ordained native ministers, 20 native catechists, 3 Canadian female teachers and 34 native teachers. We had 2,060 children in our schools, 36 couples were married and 210 persons were baptized in 1889.



We received from the Government for education in 1889, \$7,350; from proprietors of estates, \$3,800, and from the native church nearly \$2,000. We began the year with a debt of \$300, and closed it with a balance to credit of \$280.

The returns for 1889, just published, set the total number of East Indians in Trinidad at 68,000. The increase by immigration alone in 1888 and 1889, was 5,200. Of those who arrived in 1889, 537, or nearly one-sixth, had been in Trinidad before, and 131 had been in other colonies. These figures show that our field is fast widening.

The work of enlightening and Christianizing this people goes steadily forward. We are with you in spirit, and wish to share in your interest and prayers.

Yours faithfully,

JOHN MORTON.

REV. DR. GRACEY, President International Missionary Union.

### Our Conduct in Relation to the Treaty with China.

We present herewith the action of the International Missionary Union on the question of our treatment of the Chinese Government. There should be a distinction kept in mind between the treatment we should give the

Chinese who come to the United States and our treatment of a Treaty with China or any other Government on earth. It is on the latter phase of the subject that this deliverance was made by the Missionary Union.

The following was adopted:

#### CHINESE RESOLUTION.

*Whereas*, the United States of America and the Empire of China are bound by solemn treaties, and *whereas*, unjust laws discriminating against Chinese subjects have been passed by our Government, and *whereas*, missionary work, on account of this wanton insult to a friendly power, China is greatly retarded, and *whereas*, leading Chinese statesmen, through a memorial presented to the throne, have petitioned for retaliation against Americans in China, and *whereas*, it is stated, on competent authority, that new treaties, as strict in regard to Chinese immigration as may be desirable to our Government can be negotiated; therefore,

*Resolved*, That we petition Congress to repeal that unjust and dishonorable Scott Bill, known as the "Chinese Exclusion Act of 1888," and at once, in a manner compatible with our honor and dignity as a Christian nation, to commence negotiations with the Chinese Government for the revision of former treaties, or the making of a new one, as may be deemed best.

## V.—THE MONTHLY CONCERT OF MISSIONS.

BY SECRETARY F. F. ELLINWOOD, D.D.

### Missions and Sects in the Turkish Empire.

No other country presents such a medley of religions as the Empire of the Sultan—and the fact most remarkable of all is, that although hating each other most cordially, they all remain in a sort of truce. That truce has continued for centuries with comparatively few religious outbreaks, whatever may have been the political intrigues, and however great may have been the oppressions visited by the strong upon the weak. In the Turkish Empire, or at least the countries which it now dominates, the two great Western religions had their development. They have both passed its boundaries, however, and have been characterized as "missionary religions."

The Christian sects, which in the early days were so constantly engaged

in controversies and often in open strife, are now too thoroughly under subjection to Turkish rulers to allow of conflict, and they have been too deeply humbled and dispirited to exercise any very aggressive character. For a long time the Patriarchate of the Greek Church was regularly sold to the highest bidder by the Sultan, and that fact alone was enough to destroy all spiritual life in the church.

Much the same policy has been exercised by the dominant power toward all other Christian sects. If one would gain a realizing sense of the moral condition of the Christian Churches in the Turkish Empire, and at the same time would see the humiliating subjection in which they are held by Mohammedan authority, he has only to witness the services of Greeks, Maronites, Armenians, Jacobites, Copts, and Nestorians, in the

Church of the Holy Sepulchre in Jerusalem on Easter Sabbath—all worshipping at the same time, and all kept from quarreling with each other by the stern authority of a Moslem police. It should be borne in mind, however, that this subjection to the Turk, however it may have been necessitated centuries ago, is now only an accident of European diplomacy. As for the humiliation of the Greek Church in any part of Turkey, the Russian power would make quick work of it were it not for the political restraints of Protestant and Catholic Europe; and, on the other hand, Catholic Europe would sweep away Moslem tyranny from the Holy Land but for the fear of Russia and the armed protest of England. So, from age to age, the Turk continues to insult and humiliate all branches of the Christian Church within his dominion.

Let us take a very brief glance at some of the sects of the Turkish Empire.

#### THE GREEK CHURCH.

This has its principal seat of power in Russia, and it is supreme in all parts of Greece, but it is also found in both European and Asiatic Turkey. It was formerly known as the Eastern Church, in distinction from that of Italy and Western Europe, or as the Byzantine Church to distinguish it from that of Rome. Its separation from the Latin or Roman Church began with the removal of the throne of Constantine to Constantinople and the division of the Empire between his sons. This led ultimately to the overthrow of the Eastern Empire by the Turk, and it also facilitated the overthrow of the Western Empire by the Goths.

The Eastern Church also began to diverge from the Western on doctrinal points, and especially on the question of ecclesiastical supremacy. The council of Chalcedon, A. D. 451, decreed the equality of the Eastern and the Western prelates, and about the close of the sixth century, John, Patriarch

of Constantinople, claimed supremacy over both the Eastern and the Western churches. Gregory the Great, of Rome, defended his See against this assumption, by the scriptural doctrine that *bishops are equal*.

The Greek Church agrees with the Church of Rome in reference to baptismal regeneration, the worship of Mary, prayers for the dead, the use of relics, the infallible authority of councils, prayers to the saints, and the virtual substitution of their intercessions for those of Christ. It differs from Rome in allowing the marriage of the clergy, in denying the supreme authority of Peter and his viceregents. It rejects the doctrine of supererogation and the dispensing of indulgences. It does not accept the doctrine of the immaculate conception of Mary, though it does claim for her a miraculous resurrection like that of Christ. It rejects the worship of images, but (very illogically) it does worship the flat painted forms of saints carved from boards. A Patriarch of the Greek Church has great authority over his bishops, but he alone is not infallible. The Greek Church holds the unique doctrine that the souls of unbaptized infants, and of the ignorant heathen, go at death to a limbus which is neither heaven nor hell, but a place suited to their case.

The history of the Greek Church has shown far less moral corruption in its average clergy than the Church of Rome. It is, however, far more torpid and inefficient than the Western church, partly from the repression suffered from the Turkish power, and partly from differences of race. It has never been, to any extent, a missionary church. The missions of the Russo-Greek Church, as in Japan, may owe their inspiration quite as largely to political designs as to the spirit of Christ. The Greek Church differs from the Papal in reckoning the time for observing Easter according to the "old style" instead of adopting the dates of the Gregorian Calendar.

It also immerses its candidates for baptism three times—once for each of the persons of the Trinity.

The *Greek Catholic Church*, numbering thirty or forty thousand people in Syria, is simply a branch of the Greek Church which, after centuries of proselyting and intrigue on the part of Rome, finally acknowledged the supremacy of the Pope. But it makes some reserves. It appoints, or at least nominates, its own patriarchs, who must always be chosen from among its own people, and its clergy may marry before ordination. Its formularies declare Christ to be the only intercessor for sinners, and yet, in consistent subserviency to Rome, it proceeds at once to commend the intercessions of Mary. The Greek Catholic Church persists, against all flatteries and threats of Rome, in observing the Eastern reckoning for the time of Easter.

#### THE MARONITE CHURCH.

To speak very briefly, the Maronite Church, which is found principally on Mount Lebanon, is a branch of the Roman Catholic Church, though admitting only a qualified adherence. The fact that its partial dissent is allowed, is but another evidence of the tact, and, when necessary, the flexibility of the Papacy in adapting itself to all possible conditions if only its supremacy is acknowledged.

The name Maronites is derived from Maro, the name of their first bishop. In doctrinal controversy they adopted the theory of the Monothelites, a sect of heretics who, in reference to the question whether Christ had two natures or one, settled upon the belief that He had two natures, but *one will*. The sixth council of Constantinople, A. D. 680, condemned the doctrine, but it survived for a long time. At length the persistence of Rome brought the Maronite Church to abandon the Monothelite theory, and in most other points to come into full subordination. On the side of political sympathies and national

characteristics, however, a degree of independence has been maintained.

Maronite patriarchs and bishops must be Maronites by birth, and must be chosen by their own people; the clergy may marry *once*; they may also own private property, unless belonging to a monastic order. No Maronite can belong to a European monastic society; the sacred language used must be the Syriac, and not the Latin. Scriptural lessons are printed in Arabic.

In their relations to the Turkish Government the Maronite bishops hold a degree of political power—the governorships of their districts being subject generally to their choice. Multitudes of the Maronites have been won to an evangelical faith by the Syrian Mission of the Presbyterian Church, and they have been found to appreciate education to a remarkable degree.

The lack of space forbids even a brief notice of the Armenian and Jacobite Churches, also found in the Turkish empire, as we desire to present brief sketches of the sects of the Druzes and the Nussareyehs.

Mohammedanism, the staple and dominant faith of the empire, would require a treatise instead of a sketch.

#### THE DRUZES.

The brave and desperate resistance which the Druzes of Syria have recently made against the Turkish Government, suggests a brief review of their singular religious faith and their characteristics as a people. Even Mohammedans are scarcely more difficult to be reached by the gospel than these strange fanatics of the Lebanon. They are generally reckoned at about 50,000. One half this number are on Mount Lebanon, and the remainder are scattered through Hasbeyia, Merj Ayun, Damascus and the Hauran. They do not consider themselves Mohammedans, though the Government so far classifies them as such as to include them in the military conscriptions.



The genesis of the Druze sect grew out of the assumption that the descendants of Ali, the cousin of Mohammed, and husband of his daughter Fatima, were the true successors of the Kaliphate.

During the reign of the Abbassides, Mohammed Abdullah, who claimed to be a descendant of Fatima, succeeded in detaching from the Kaliphs of Bagdad, the Mohammedans of Arabia, Syria and Egypt. The latter became the seat of government. Early in the eleventh century, Abu Aliel Hakem, the sixth of the Fatimite dynasty, came to the throne at the early age of eleven years, and began a reign of folly and unparalleled oppression. He fancied himself inspired, and at length divine. His monstrous assumptions were encouraged by a Persian mystic, who came to Egypt and succeeded in raising himself to a position of great influence and power. His name, El Dorazy, was, with a slight change, given to the sect who, under his teachings, came to regard El Hakem as divine. El Dorazy conceived the idea of framing a system of religion which should unite the mystic dualism of Persia, which had borrowed some admixture of Hinduism, with the Monotheism of Islam. El Hakem aided this project by severe persecution of non-Fatimite Mohammedans, and also of the Christians. He himself claimed to be an incarnation of God.

When El Dorazy, having finished a book designed to prove the divinity of his master, undertook to read it in the great mosque, the exasperated Moslems rose in rebellion, and he was obliged to flee to the valley of El Teim, which lies between Lebanon and Hermon. There he won many followers, by money furnished by his royal patron, and by the licentiousness of his teachings.

After El Dorazy's escape from Egypt, another Persian, of the same Batemite sect of the Indo-Persian Mystics, was instated in his place at

the Court of El Hakem, and to him is to be ascribed the real authorship of Druzism as it now exists. His name was Hamzeh Abu Ahmed. He condemned many of the teachings of El Dorazy, but confirmed the divinity of El Hakem.

This tyrant, after many atrocities, was assassinated, probably at the instigation of his sister, Sit El Mulook. Hamzeh represented to the people that the Kaliph had not been murdered, but had mysteriously disappeared to test the faith of his followers. And he claimed that a book which he had written, containing the Druze doctrines, had been "found at the gate of the great mosque at the disappearance of our Lord."

Druzism was not the first system in which the old Persian philosophy had been mingled with the Monotheistic religion of Syria and Egypt. Manicheism and Gnosticism had some centuries before greatly disturbed the peace and corrupted the doctrines of the Christian Church. But a different combination produced a different result. The allegorical tendencies of all branches and products of Zoroastrianism, engrafted upon the stock of stern and dogmatic Islam, presented a weird system which is altogether unique.

The basal doctrine of the Druzes, as of the Mohammedans, is the unity and supremacy of God. Theirs is the most strict and intense type of Unitarianism, though with a pantheistic notion of man's absorption into that unity, and they virtually regard God (as the Hindu Brahm is regarded), as destitute of attributes. Like the Hindus, they insist that we cannot predicate anything of the Infinite. Very inconsistently with this doctrine they contend that the Deity has often been incarnate in human form, though it is not quite clear that such incarnations are not merely phenomenal.

The Druzes attempt to reconcile Islamic Monotheism with the Persian Dualism by the theory that the Supreme created out of His own essence,

an intelligent being known as the Universal Mind, and that this being sinned through his personal vanity. Thereupon, as a punishment to him, God caused to spring from him another being—the Antagonist or the author of evil. Here we have the Persian Ormazd and Ahriman as secondary or created beings. The Antagonist was not made evil by arbitrary creation, but became so by his own rebellion. Other beings were created, till the moral antagonism of the world came to be represented on the one hand by the Universal Mind, the Universal Soul, the Word, the Preceder and the Succeder—as ministers of God, and on the other hand, by the Antagonist and the Foundation—as ministers of evil. All human souls were created at the same time—*viz.*: at the beginning of the world. No addition has ever been made to the original number. All souls are immortal and pass from one bodily form to another according to the Indian doctrine of transmigration. The dualism of good and evil enters into all human life; every soul is a battle-ground for the two conflicting principles.

The last of material creations was that of human bodies. The world was stocked at once with human beings in all stages, from infancy to old age. All the souls of the world's history were thus variously and contemporaneously embodied—some for a longer and some for a shorter term. The idea of Adam and Eve as progenitors is ridiculed. The world was fully populated and in full tide of activity from the outset. This is probably the farthest of all removes from the doctrine of Evolution.

The Druzes defend the doctrine of transmigration by the Hindu argument that the unequal allotments of life can only be explained on the supposition of sin in a previous existence. They meet the objections of Christians by referring to the New Testament assertion that John the Baptist was a transmigration of Elijah, and

by the question “Did this man sin or his parents, that he was born blind?”

This doctrine of transmigration or metempsychosis was common in old Egypt as well as in India. It was also held by Pythagoras and the Greeks, and by the Pharisees, and it was one of the heresies charged against Origin by the fifth ecumenical council. The Druzes make it very prominent.

When the souls of men first came to inhabit human bodies they were without bias toward good or evil; they had no moral law and were not accountable. But they were at once subjected to the influence respectively of the ministers of truth and the ministers of error above named, in order that they might freely choose between the two. God Himself also then appeared in human form and preached the truth to men. The sun, moon and stars and the winds were sent as object-lessons or symbols, to reveal to men God's wisdom and power. Under this Divine manifestation, all men believed and all were good; but after a time God withdrew from the world, and then the ministers of error succeeded in leading a large part of the human race to apostasy. The choice once taken was final. No man has changed since that first decision, nor can he ever change in all his transmigrations.

It will beseen from this how utterly hopeless is the fatalism of this strange system. All Druzes, of course, are believers, and therefore are on the side of the good; all the rest of mankind are faithless and evil, and therefore in an utterly hopeless condition.

But from our standpoint it is the hopelessness of the Druzes that pains us. How are a people thus environed and encased in conceit to be reached by the gospel or by truth of any kind? Their creed leads them neither to the conception of being converted themselves, nor to any desire to proselyte others. All outside of their narrow sect were eternally doomed by the fatal choice made thousands of years ago.

These people are the most completely isolated of all men; their organization is a secret society. Their doctrines are carefully withheld from the rest of mankind. Every Druze is sworn to secrecy, and it was only through the wars of Ibrahim Pasha, between 1837 and 1842, that their sacred books first became known to the world.

The Druzes have many mythical doctrines in regard to the successive manifestations of God among men, in which Adam, Enoch, Noah and Shem play a part. The Deluge is treated allegorically; honor is shown to Isaiah, David and Daniel, who "allegorized the Law of Moses;" also to Pythagoras, Plato and Aristotle. Jesus is said to have been only a representative of the true Christ, who remained concealed in the person of Lazarus.

Druzes reject the doctrine of the Resurrection, but admit that the true Christ promulgated the story that the son of Mary had risen, as a means of establishing the Christian religion. This was done in order that, under the foil of Christianity, the esoteric Druze religion might be concealed. It was the real Christ, and not Jesus, that appeared to the Disciples after the Resurrection.

God is represented as having purposely misled one portion of the human race and to have enlightened and saved another. And this arbitrary and fatalistic doctrine has given a vitiating tendency to all Druze ethics. For example: the sacred books enjoin strict veracity in dealing with fellow Druzes, but justify falsehood toward all others. No confidence, therefore, can be placed in the word of a Druze beyond the dictates of his own interest. He is commanded to love the brethren of his sect, but no others. An implacable hatred exists toward Mohammedans, and yet, as a matter of policy, the Druzes conform to many outward requirements of Islam. They are not greatly trusted as soldiers, though they are enrolled.

When Ibrahim Pasha, taking them at their own professions of faith in Islam, compelled them to bear arms, multitudes became Christians, only to throw off the mask at the close of the war. Except in their many acts of kindness toward each other, Dr. Wortabet, of Beyrout, from whom I have received many facts, regards them as "the most fraudulent and deceptive of all peoples."

They believe that the inhabitants of China are all Druzes, or, as they say, "Unitarians," and that in a great future conflict between Mohammedans and Christians, a great Druze leader, with a vast army, will come from the far East, and conquer both. El Hakem will then reappear in visible manifestation, and will reign for ever from his throne in Egypt, attended by five ministers! What can be done with such a people? It is well to know their real character. Their bitterness and ferocity was shown in the massacre which attempted the extermination of the Maronites of Lebanon in 1860. Their system seems a master-piece of Satan. Only the power of the Divine Spirit can transform them. The work of missions must be a work of faith and prayer.

Discouraging as missionary labor among the Druzes is, the Presbyterian Mission in Syria has rejoiced in many apparent conversions. It even numbers two or three Druze preachers. The native Protestant Christians, however, look with great distrust upon members of this sect who profess their faith. But all things are possible with God. His means may be various. Education will effect changes. The absurdities of the old system will be seen. Prevailing Christian sentiment will make itself felt.

#### THE RELIGION OF THE NUSAIRIYEH.

These strange people, found in the extreme north of Syria, are even less understood than the Druzes. Their mystical and mysterious faith has been kept a secret by the force of the death penalty which awaits any



man who shall divulge it. Yet glimpses discovered here and there seem to favor the conclusion that the basis is the old Phœnician heathenism, to which additions have been made from time to time, from Persian Mysticism, Mohammedanism, Druzism and Christianity. They believe in many incarnations of God in human form.

In this, as in the doctrine of transmigration, they agree essentially with the Druzes. There is, however, this difference—that they believe that the souls of wise men, after many changes, become at length stars in heaven, while base men become incarnate in beasts. Like the Persian fire-worshippers, they associate God with the sun, and they turn toward the sun, morning and evening, when they pray. They seem to regard both Jesus and Mohammed as prophets, and they favor Ali, son-in-law of Mohammed, as the true successor, and the Fatimites as the lawful dynasty of Islam. They hate the opposite and prevailing party, the Sunnites, and some of them at least profess to honor Jesus. The element of doubt lies in the fact that, like the Druzes, they recognize no claim of truth or veracity, except toward their own people. They believe that women have no souls, and they treat them accordingly. They are charged with domestic crimes of a revolting character, and, in spite of some manly traits, they are a degraded people. Secluded from the world in their wild mountain life, they have resisted the civilization, such as it is, of the Turk, and the religious influence of Mohammedans and Christians alike.

The Reformed Presbyterian Church of America is trying to reach them with missionary labor, and has had some success, but the field must be regarded as extremely difficult.

#### MISSIONS IN TURKEY.

The success of the American Board of Foreign Missions in Western, Central and Eastern Turkey furnishes abundant proof that, even in a country where gigantic forces of error are

in constant conflict with each other, and are only united in their opposition to the gospel, missionary effort is by no means in vain.

As a result of the faithful labors of its missionaries 213 native preachers are now proclaiming the truth to their countrymen. There are 130 churches, with a membership of thousands. There are 16 colleges and high schools for young men and boys, 13 girls' boarding-schools and 235 primary or common schools. The whole number of pupils of all grades is over 11,000. The number added to the churches last year was 683.

Two generations of native Christians have spread their influence far and near, and it would be scarcely too much to say that the whole Armenian race has been awakened to new life.

The work of the American Board in Turkey cannot be measured by statistics. Education has achieved a tremendous influence, whether we estimate it from the standpoint of Robert's College in Constantinople and the other flourishing institutions in the interior, or from that of the widely scattered primary schools, each one of which becomes an object-lesson and a powerful stimulus to a whole community. Home life has been raised to a higher grade, all the wholesome influences of a better public sentiment and a purer morality have been felt. A general thrift has been promoted, the common comforts of life have been multiplied, and the oppressions of a tyrannical government have at least been mitigated. Medical science has come in Turkey, as everywhere else, as a handmaid of missions. The hopelessness with which Mohammedan fatalism looks upon the unresisted ravages of disease has given place to a new confidence and a better estimate of human life. Not only are thousands saved by the direct efforts of the missionaries, but a native medical corps is being raised up: the whole treatment of disease is being revolutionized.

In a purely economic view, the Turkish missions have accomplished an untold good. Fanning mills and other agricultural implements have gone forth in the train of the missionaries, and the mean and grudging spirit of those who complain at the alleged robbery of our own country by foreign missionary outlay, has been rebuked by the tens of thousands of dollars which the enlightened districts of Turkey alone have paid for various lines of American manufactures.

If there are American Christians who, through a satisfied ignorance, fail to appreciate the missionary work accomplished in the Turkish Empire, there are others who estimate it at

its true value. So great has been the impression which it has made upon intelligent Englishmen that years ago a Turkish Missions Aid Society was formed for the purpose of increasing the funds of the American societies in their work. Among those noble men who, from their own observation, gave it their cordial endorsement, was the late Earl of Shaftesbury.

Even the Turk appreciates if he does not approve the work. He cannot be indifferent to its educational influence or to the general enlightenment and moral elevation which it is promoting among the people. The apprehension which his restrictive measures imply is a proof that missions are a power.

## VI.—EDITORIAL NOTES ON CURRENT TOPICS.

### The Soudan Pioneers.

Whatever may be said about the "intemperate zeal" or the "mistaken methods" of the Kansas brethren, who, under the lead of Mr. George S. Fisher, have organized this new Soudan movement, we feel constrained to say that we have never known any movement that in its inception and progress seemed to bear more distinctly the stamp and seal of God. In fact, the whole movement may be said to have had its unexpected origin in the little prayer meeting, held on a Sabbath morning in May, 1889, in the study of one of the editors of this REVIEW. The International meetings of the Young Men's Christian Association were at that time being held in Philadelphia. Early on that Sabbath morning, as by a common impulse, Messrs. Fisher and Nash, Y. M. C. A. Secretaries of the States of Kansas and Nebraska, and Rev. Thomas C. Horton, Y. M. C. A. Secretary from St. Paul, Minn., came to unite in a season of prayer with the editor, then pastor of Bethany Church, Philadelphia. That prayer meeting will never be forgotten by the four men that constituted that gathering. The burden

of petition was that the Kingdom of God might come; that the gospel might be published to the world in this generation, and that God would in some remarkable way *use us*—the four men there bowed in prayer—to give a new impulse to this work of a world's evangelization. That prayer has been already most remarkably answered. God laid on the heart of the then pastor of the Philadelphia church, the burden of arousing the churches to more intelligent zeal for missions, and in June following he resigned his pulpit and parish to spend six months in Great Britain in addressing the people of God on this great subject. Meanwhile, these brethren went to their Western fields and could not lay off this load of a world's destitution. Unexpectedly to themselves they were led in a strange way: they found growing up about them a new foreign missionary interest. It grew and spread like a prairie fire, until it swept everything before it. Had they proposed at the outset to turn the Y. M. C. A. into a foreign missionary organization, they would have felt it at least a *diversion* if not a perversion of the purposes of the organization. But the

movement took so sudden and rapid a progress, that it seemed to defy control. We have never felt otherwise than satisfied that the Y. M. C. A., being, as it is, established for undenominational work among young men, it cannot be turned into foreign missionary work in such form as to interfere with other established agencies without inevitable friction; and we believe that if this Soudan Pioneer Mission is to be permanent, it must separate from the State associations where it originated, and take a separate, independent form.

At the same time we cannot see that any intentional perversion of Y. M. C. A. money or energy has been intended. This whole movement strikes us as one of those rare and exceptional risings of missionary interest which cannot be accounted for by ordinary causes, or confined within ordinary bounds. We simply wait for this rushing torrent that has swept beyond its banks, to scoop out a new and permanent channel, and we look with prayerful interest to see the final issue. We can appreciate the emphatic protest of the brethren of the International Committee, while we confidently believe many of their fears are groundless, and that if they patiently wait and rather seek to guide sympathetically than to arrest arbitrarily a movement so mighty, the ultimate result will be advancement all along the lines.

Meanwhile, three of the Soudan Pioneers are reported dead with African fever; and a startling rumor in the *New York World*, which has not been confirmed, states that Mr. Kingman and others have been massacred. We wait with no little solicitude to hear further and authentic news. It would not be surprising if God should baptize this new mission in blood. If He has a really great future before these devoted young men, it may be that a cup of suffering is to precede the chalice of joy. That is God's way. Let us not hesitate if He calls for more

martyrs to follow in the steps of John Williams, and Coleridge Patteson and James Harrington.

At the same time, is not God speaking to us a word of *caution*? Is it prudent to rush into Equatorial Africa with no knowledge or experience of a torrid climate, to face unknown foes, peculiar forms of disease, and a thousand perils which, like the *flora* of the country, are indigenous to the soil, without all adequate information and provision against such exposures? We are not to count our lives dear unto ourselves, but are we not to reckon them dear to our Master and for our Master's sake? When this movement began, we cautioned our brethren not to go into the Soudan without experienced guides, without explorers familiar with the country and its peculiar dangers and diseases, who could also advise as to all proper precautions respecting dress, food, habits of life, and exposures to malarial influences.

Those who have read Bishop Crowther's life, will remember the strange fatality attending that first exploring party of which he was a member, because of the *green wood* that was stowed in the barge. A simple precaution such as was afterward adopted, would have saved a score of most precious lives. Those who go to Africa or any other untried climate, should first get all the *wisdom that experience can furnish*, and go armed and equipped as the laws of prudence enjoin, with all the panoply that a true science can supply. We may be called to martyrdom but not to suicide. We earnestly hope our Soudan Pioneers will exercise unusual precautions, and advantage themselves of every preparation that the combined experience of all explorers and missionaries can supply, before venturing into such a perilous district. Let us guard human life in proportion to its priceless value, and so make our offering to the Lord one of the more permanent service.

A. T. P.



### Dr. Pentecost's Siege of Calcutta.

Our readers have, before this, learned of the scheme of our esteemed brother, the Evangelist, Rev. George F. Pentecost, D.D. He proposes to go to India, to be joined by volunteers from Britain and America, and to attempt evangelistic work among English-speaking residents, Anglo-Indians and Eurasians, and native Indians who are familiar with the English tongue. He proposes to go as though there *was no concert of action*, and as though the concurrence were merely accidental, and to have these pilgrims meet in Calcutta for a stay of five months; then lay siege by Bible-readings and sermons and prayer services, to the English-speaking population; and, having thoroughly aroused them, seek from this vantage ground to reach out and affect wider results. We hope for great results from this mission. It seems to us a mistake, however, to announce at the beginning of a programme, which includes a meeting of various parties at one centre, as though it were wholly undesigned. Anything that produces an impression of disingenuousness can hardly be according to God's will. And, besides, the rapid communication of intelligence in these days makes sure that this sailing under sealed orders becomes an open secret. The people of East Indies will already, before Dr. Pentecost has landed at Calcutta, have been informed of the "un-designed coincidence."

We are persuaded that the work undertaken by Dr. Pentecost and his co-laborers is not an easy one, but the *hardest job* that could well be undertaken. No class of the community is so impervious to all impressions as those who have been *confronted with the gospel* and have been accustomed to resist its power. Give us the most hopeless *Regions Beyond* as our field, rather than the gospel-hardened sinners whose eyes are blinded by the very blaze of gospel light. We have the common testimony of missionaries

that in India, China, Japan, Syria, this class who are familiar with the English tongue, its literature, and its gospel message, are the last to yield to the power of that gospel, and often the most pertinacious foes of its progress and the most malignant adversaries of its spirit.

We say this not to cast any chill over the enthusiasm of our brother. We bid him God speed, but we believe he will need to be sustained by the prayers of an unusually consecrated band of God's watchers. If this work can be done and the English-speaking residents and natives can be aroused and quickened and consecrated, it may be the signal for the Revolution of India. God grant it! A. T. P.

### The "New Herrnhut."

A PROPOSED HOME-REST FOR RETURNED MISSIONARIES.

Every reader of this REVIEW, and every friend of missions, will feel warm interest in a new and unselfish project which has in view the comfort and welfare of *returned missionaries, who are seeking rest and recuperation after years of exhausting toil*; and no class of the Lord's servants are more deserving of our sympathy and generous aid.

Every year, at the great Northfield gatherings, these dear brethren and sisters are to be found, sometimes by the score, and, not infrequently, like our esteemed friend and correspondent, Rev. George W. Chamberlain, of Sao Paulo, Brazil, they find Northfield a convenient place, not for their own rest and refreshment alone, but also for the education of their children during their furlough.

We have been impressed with a growing depth of conviction that, if some adequate and permanent provision could be made for the accommodation of such missionaries and their families, it would be one of the noblest and most useful forms of benefaction. Just now, a farm of fifteen acres, beautiful for situation, just border-

ing the grounds of the Northfield Seminary, was found to be for sale, and at a very low price. One of the editors ventured to purchase the property in behalf of the friends of missions, and we now desire the prayerful and sympathetic co-operation of all willing hearts in the furtherance of what we believe "God has put into our own heart to do" for his own servants.

#### Letter to Henry M. Stanley.

We have been favored with the following letter, with the request to give it to our readers, with such comment as it might suggest. We cheerfully comply. The letter will speak for itself. And sure we are that Mr. Stanley will give it due consideration, and a fitting reply. The subject of the letter is one of profound interest to the whole American people, as well as to Africa. It is an important factor in the stupendous unsolved problem of the future of the negro race. For ourselves, we are more and more confident that Divine Providence is shaping events so as to use our rapidly-augmenting colored population to take a very important part in the occupation, the civilization and the evangelization of the immense territories in Africa, so suddenly and wonderfully opened up and brought under the protectorate of the leading European powers. We have in the South, abundant material out of which to make, in due time, thousands of missionaries, the peers of Bishop Crowther, who was a slave in his youth, and now a leading bishop in Africa, and who commanded the homage and admiration of the World's Missionary Conference, in London, in 1888, and whose striking photograph forms the frontispiece in the January number of this REVIEW. Such being the case, why should such numbers of the choice young men and women of the North fall victims to the climate of Africa (three of the Kansas band that sailed in May have already fallen),

when our colored brethren of the South, properly trained in medical science, could traverse and live in the "dark continent" with comparative impunity. We believe that God will force this question upon the consideration of the Church, North and South, and upon our missionary societies. We shall wait with interest Mr. Stanley's reply to Mrs. Ray's letter, which we introduce by a note from Miss Frances E. Willard, who sends it to us:—J. M. S.

*"Evanston, Aug. 14, 1890.*

"DR. J. M. SHERWOOD:

"HONORED BROTHER:—I am sending you a letter addressed to Henry M. Stanley, by a gifted Christian woman of the South. Would it not be well to publish this letter, with favorable commentary? It is not at all intended to exploit the colored people, but in so far as they desire to do it, to set before them this open door. Mrs. Ray says: 'Our Southern women were, for a long time, unconscious missionaries in the home for the foreign field;' and if a great magazine, like the REVIEW, would take up the subject, in its own wise and cautious way, immense good would come of it. A resolution, urging the National Women's Christian Temperance Union to give attention to this feature of missionary work, was adopted at the Asheville Women's Christian Temperance Union training-school, recently held. Please let me know how this looks to you, and give me any ideas that you think will be helpful.

"Yours, with best wishes, and grateful remembrance of your kindness,

"FRANCES E. WILLARD."

"HENRY M. STANLEY:

"HONORED SIR:—I write at a venture, to ask how shall the Southern women of the United States co-operate for the evangelization of Africa? You know the institution of slavery as it once existed in the South. You know Africa. You can contrast these conditions and determine what sort of an evangelical factor these colored people, once slaves, who still remain with us, might become to their own race in Africa. If the discipline of slavery, under superior moral conditions, should prove to have been the primary training-school for such work, now that the second step of preparation is opened to the race, through citizenship, with its attendant responsibilities and opportunities, the last link in the chain, of outgoing missionary effort by Africans in America for their own continent,

might soon be forged. Individuals, great or small, have a measure of responsibility. The thought, 'How shall we help these people to do this work?' has often stirred my heart. One way suggested to me (leaving the commercial view of the subject to statesmen and publicists), has been to organize our Southern women, through church missionary societies, into home missionary bands, for the purpose of aiding the willing-minded among the blacks to go out on such a holy errand, to which they are better suited than the Anglo-Saxons. I am anxious to present this feature of possible Christian enterprise to our missionary boards, and a statement from you would have great weight. May I not hope for it, in the interest of the 'dark continent,' which you have done more than any other person to bring to light.

"Yours, with high esteem,

"Mrs. J. E. RAY.

"Asheville, N. C."

#### Grand Possibilities.

We gave in our July issue the outline of a plan, devised and put in operation by a leading banker of Boston, to increase the permanent receipts of all our missionary societies without interfering with already-established agencies. Simple and unostentatious as this plan is, it seems to us worthy of careful study, if not of general adoption. In the nature of things it is adapted to all churches, all lands, and all conditions of things. It is systematic in principle; it encourages self-denial; it is within the reach of every friend of missions; the method costs nothing but a little effort; and while the gift is small, the aggregate is likely to be large. Mr. Wilkins' own experience, at Newton Centre, Mass., in the church which he attends, we regard as a fair specimen of what the method is capable of yielding, if a fair chance be given it. *The Extra-Cent-a-Day Band* there numbered, in July, 111. The expected receipts for the year will be over \$400, which will practically all be *extra*. It is not intended to interfere with other ways of giving, but to supplement the usual methods or agencies. So an *extra cent* only is

given, and simple ways were suggested for saving that small amount.

We observed that Mr. Wilkins explained the plan at Northfield, at one of Mr. Moody's conferences, and it seemed to meet with favor. In a note, just received from him, he says:

"You were good enough to publish in the July number of the *MISSIONARY REVIEW* my paper on the 'Extra-Cent-a-Day Band.' I am sure that you and your readers will be very glad to know that there are now 13 or more bands, with aggregate membership of about 650. More bands will be started immediately.

"There is a widespread interest in the movement. Among the letters of inquiry that I have received, some have come from Maine, New York, Pennsylvania, Illinois, Nebraska, and even Oregon. I am more and more sanguine that the 'Extra-Cent-a-Day Band' may be made a tremendous missionary power.

"Sincerely yours,

"S. F. WILKINS."

This is a good beginning, and we see no reason why the plan should not come into general use. We earnestly commend it to our churches of all denominations, and to the consideration of our mission-boards and societies. *A cent a day* is but a trifle, but if the thirteen million Protestant Christians in the United States would give at that rate, yearly \$47,450,000, instead of \$6,000,000, would flow into the Lord's treasury. Is the plan not worth a vigorous trial? J. M. S.

In response to a recent statement in the *REVIEW*, that a church in Philadelphia had undertaken the support of three of the native helpers whom Rev. R. M. Mateer has hired at his own charge in Shantung Province, Shanghai, we have received the following:—Eds.

"The Willing Workers' Band, of the Broadway Presbyterian Church of Rock Island, a band of some 25 lads, has assumed the support of another, and it has kindled great enthusiasm to think of supporting a preacher for a year in China.

"Yours,

"WM. S. MARQUIS, *Pastor*."



## VII.—PROGRESS OF MISSIONS: MONTHLY BULLETIN.

**Africa.**—The London Spectator reports a recent decree issued by the Sultan of Zanzibar which is more immediately important as a blow to the African slave trade than the conference at Brussels. Zanzibar has heretofore afforded the largest outlet for slaves from the interior. Under the decree of the sultan, the exchange, sale, or purchase of slaves is absolutely prohibited; all slave-dealing establishments are closed; all slave-brokers carrying on the business made liable to heavy penalties, and to deportation; all Arabs dealing in domestic slaves are included in this provision, and any houses hereafter used for any purpose connected with the slave traffic are to be forfeited. Regarding slavery in Zanzibar itself, the decree provides that on the death of their present owners slaves shall be *ipso facto* free, unless the deceased leave lawful children, who alone may inherit them. Slaves cannot be willed away or sold after the death of their owner, and their ill-treatment by their masters will be severely punished, and, in certain cases, involve the penalty of forfeiture. Any Zanzibar subject married to a person under British jurisdiction is disabled from holding slaves, and all slaves now in the possession of such persons are declared free. Persons who have themselves been slaves are prohibited from owning slaves. Every slave is to have the absolute right to purchase his freedom at a reasonable price; every slave is to have the same rights as Arabs in courts of justice, and the sultan binds himself to accord them special protection. These regulations will undoubtedly inflict a very heavy blow on a large section of the slave trade, besides involving a very serious social revolution in Zanzibar. If, as is reported, this decree has been secured by English influence, the English protectorate in Zanzibar has made a most auspicious beginning.

—Africa has now within her borders 10 American, 12 British, and 13 continental missionary societies. There are more than 700 ordained missionaries, and more than 7,000 native preachers. It is estimated that there are, both white and native, about 175,000 communicants, and 800,000 adherents.—*North-western Christian Advocate*.

—Hamburg, July 23d.—The Reichstag, the first steamer in the new East African line, sailed hence to-day with a full cargo and several passengers.

—Congo Railway.—Over 1,000 Africans are now at work on the Congo railroad. On April 12th, two miles of it had been completed; this portion begins at Matadi, which is at the western end of the road, ninety miles from the sea. The principal difficulties lie in the building of the first ten miles before the level plateau of the Congo hills is reached. Twenty-

five Europeans superintend the work.—*African News*.

**Brazil.**—Protestant newspapers.—Brazil has at present six, to wit: *Imprensa Evangelica*, weekly; *Evangelista*, three times a month; *Apologista Christao*, weekly; *Expositor Christao*, fortnightly; *Arauto*, monthly; *Pulpito Evangelico*, monthly. The representative Christian newspaper has not yet made its appearance in Brazil; a paper that is able to cover the whole ground. The capital and the men are both wanting. The present religious press is in the hands of busy, overworked missionaries who edit their newspapers in the hours stolen from rest.

**China.**—Recent trustworthy calculations of the population of the Chinese Empire, by Russian authorities, reckon it at 382,000,000, and the annual increase at 4,000,000. Not one in 10,000 ever heard of the religion of Jesus Christ.

—The China Inland Mission received last year £51,484, of which £33,642 were available for general mission purposes.

**France.**—The Rev. Dr. McAll, of Paris, in a recent letter, declares his intention to have anchored in the Seine a large missionary boat, which has done service in many of the French seaports. "It will be the first time," he says, "that this mode of evangelization has been attempted in Paris, but, though the population is not seafaring, we have the impression that with God's blessing, the novelty of the method will draw the attention of many hitherto ignorant of the Gospel. The cabin of the ship will contain nearly 200 persons, and we hope to have daily services on board for two months. The authorities have given us every facility and protection."

**Formosa.**—Rapid progress.—Some persons complain that the missionary work advances so slowly, but God often shows that He can accomplish His ends rapidly. One of the latest instances of rapid progress is the change wrought in the moral and religious condition of the inhabitants in Formosa, an island in the China Sea. The population here is mixed in character, being partly Chinese, and partly wild tribes. Among the latter people, the missionary began some fourteen years ago, to labor. At that time, idolatry held sway, and hatred was felt and expressed for the foreigners. The difficulties and obstacles in the way seemed almost insuperable, but the workers had faith and energy, and God was with them. They gradually found favor, and their labors proved successful. Now 12,000 conversions are reported, and churches are in full operation. Schools have also been started, a native ministry is being trained, and hospitals have been established. Christianity has thus gained a strong

footing. The next 14 years should, with such a wonderful foundation, manifest most remarkable gains in this island, and its complete domination by Christ may be expected in the near future. God has his own way of working; but whether it be by slow or by speedy processes, let us not despair of his final conquest of the world, nor relax our efforts to circle the earth with His Gospel.

**Italy.**—The Evangelical Church of Italy, formerly called the Free Italian Church, is doing a noble work for Christ in that land. Its report for 1889 shows that it has many encouragements attending its work. The churches number 31, with 55 stations. There are 2,305 communicants, and 1,374 school children. Evangelist Spigno, of Genoa, one of its agents, makes the following cheering statement: "The time is not mature for a profound and general revival among the Catholics, but it is certainly coming through the power of Christ. With pleasure, too, I observe that the skeptical spirit, once so dominant, is gradually dying away, so that the Gospel is no longer the object of scorn. In regard to Catholicism, it is morally demolished."

**India.**—At a recent meeting in connection with the C. M. S. in Salisbury square, a letter was read from Rev. H. J. Hoare, of Peshawur, Punjab. He speaks of it as a city of seventy or eighty thousand inhabitants. The Afghans in it call themselves Bani-Israel—sons of Israel. They have a decidedly Hebraic cast of feature. They are great enemies of idolatry and bigoted Mohammedans. The Gospel can be freely preached; a handsome church is built; and English-speaking natives attend a literary institute. Before this wide door which is opened, the paucity of missionaries is the pressing distress. "Fields white unto harvest" is the summons proceeding from every quarter.

—Two Bengalee ladies, after a five-years' course of study, received the degree of M.B. (Bachelor of Medicine), at the Calcutta University. They are both Christians. One has received an appointment under the Countess of Dufferin fund, and the other will open private practice in Calcutta.

—The baptism of Baboo Poresh Nath Sarkar, an interesting young Hindu, by Mr. Hector, principal of the Free Church College at Calcutta, which took place on a recent Sunday at Mahanad, has excited no little interest. His relatives tried to prevent the baptism by detaining him in Calcutta, but he escaped from their toils, and reached the appointed place in time to meet Mr. Hector. He has had to leave his wife and three children, who have been taken possession of by his father, a bigoted Hindu. This persecuted disciple took his B.A. degree in 1884, and has been head master in a Christian school in Mahanad since 1887.

**Japan.**—Murder of Mr. Large. Dr. Thwing, our correspondent, who has just returned from Tokyo, and who spent some time among the associates of the recently-murdered missionary, writes us that it was clearly a case of revenge, and not of cupidity. The reply to the question, "What is it?" which met the two assassins as they entered the chamber, was "Business," the euphemistic word for revenge. Mr. Large had not an enemy, but he and his wife were regarded as one in this savage, retaliatory action. There is a widespread feeling of unrest and of repugnance against the revolutionizing influence of Western ideas, both in education, religion and politics.

—It is a noteworthy circumstance that the first Japanese Parliament, elected on the first of last July, contains ten Christians, or one in thirty of the whole number of members. These Christians were elected in the face of much opposition to them on account of their religion.

—It is reported that there are 3,000 Japanese in this country, of whom 2,000 have been baptized by missionaries in their own land, or since they came to the United States.

**New Hebrides.**—We have another striking instance of the fact that the gifts of converts from heathenism for the work of the Lord, put to shame the contributions of Christians in better circumstances. The converts on Aneityum, one of the New Hebrides Islands, volunteered the price of this season's crop of cocoanuts for the purpose of roofing two churches with corrugated iron. The copra, which is the dried fruit of the cocoanut, is the chief source from which these islanders obtain their foreign goods, such as clothing, ironware, tea, sugar, rice, etc. These Christians agreed to use for this purpose all their copra for six months, so dispensing with the comforts, not to say the necessities of life. In this way they gave twenty-six tons of copra, valued at \$574. While engaged in this work of self-denial one of the churches was destroyed by a hurricane, and so the people proposed, in addition to what they had already done, to devote the proceeds of the annual arrowroot contribution toward this object. Giving like this, were it practised among Christians generally, would make the Lord's treasury overflow.

**New Zealand.**—The last census in New Zealand reveals the interesting fact of a profession of religion on the part of no less than 95 per cent. of the whole population.

**Palestine.**—Bishop Blythe, of Jerusalem, says there are now in Palestine double the number of Jews that returned from the Babylonish captivity, and that the "latter rains" which had been withheld since the times of the exile, had been granted again during the last two years.

—Colonization.—At a meeting of about



2,000 Jews in London, an address was given by the Rev. H. Mackobe, on the new movement for the colonization of Palestine. It was stated that large numbers of Jews were being enrolled as members, and that the proposed agricultural pursuits on the ground round Mount Zion were meeting with general support. The allotments would be by ballot.

**Russia.**—The Russian Minister of the Interior has ordered the local authorities to prevent foreign missionaries from carrying on their religious propaganda among the Jews, to the detriment of the exclusive right of conversion possessed by the orthodox church.

**Scotland.**—A society in Scotland, the Ayrshire Christian Union has undertaken the work of sending out young men to Southern Morocco, to become missionaries after the plans advocated by Rev. E. F. Baldwin, going forth two by two, without purse or scrip, according to Matt. x: 9, 10.

**Switzerland.**—The annual session of the Switzerland Conference of the Methodist Episcopal Church was recently held at La Chaux de Fonds, with Bishop Warner presiding. The Conference reports 5,109 members, 33 preachers, and 28 chapels. Formerly the churches of this Conference were united with those of Germany in one conference.

**Turkey.**—An extraordinary result of mission work in Turkey is the large Armenian emigration to America. The Armenians have learned that America is a paradise, next to heaven; and they are here, now, literally by the tens of thousands, all as the result of mission work. They do not go to Europe, but to America, and here they are industrious, respectable people. But this is a serious loss to the mission churches in Turkey.

—The great revival which has taken place in connection with the Turco American Mission at Aintab, in Armenia, has resulted in the addition of 534 new members to the church.

—**Murder of a Missionary's Wife.** A recent telegram in the newspapers has already announced the murder of Mrs. Wright, the wife of Rev. J. N. Wright, of Salmas, one of the stations of our Western Persia Mission. The facts, as they have reached the Board of Foreign Missions, are briefly these: An Armenian teacher who had been employed in our boys' school at Salmas was dismissed because of gross sin. As a maid servant in the family of Mr. Wright was involved, Mrs. Wright had felt constrained to reprove the young man, who in turn charged his dismissal entirely to her, and took revenge by stabbing her five times. Mr. Wright, who was in the adjoining room, immediately rushed to the rescue, but too late to avert the assault. A telegram was at once sent to Tabriz for a physician, there being none nearer. Tabriz is thirty hours from Salmas, but because of various delays, forty-nine hours elapsed before a physician reached the bedside of Mrs. Wright. Meanwhile her husband and associate missionaries

had done all in their power to dress the wounds and sustain the patient. For a time good hope was entertained of her recovery, but in the course of a few days inflammation set in, and neither tender ministrations nor medical skill availed to save the precious life.

As usual, the authorities were slow to take measures for the arrest of the murderer, but through the vigorous efforts of Col. Stewart, the English Consul, who stirred up the officers and himself offered a reward of \$75 for the capture of the murderer, the man was finally arrested and imprisoned.

Mrs. Wright was an Armenian lady of most excellent Christian character, the daughter of a noble Christian mother who had been identified with our mission for many years. Mrs. Wright visited this country with her husband a few years ago, and won the confidence and esteem of all with whom she came in contact. Although enjoying her visit to this Christian land, she welcomed the day of her departure for her own land, that she might resume the work which lay upon her heart, and to which she had given her life. The bereaved husband and children and the mission so greatly afflicted are commended to the prayers of God's people. — *Dr. Gillespie in New York Evangelist.*

—**The Proportion of Missionaries to Populations.** When the total statistics of missions are submitted one gets the notion that the laborers are many rather than few. But let the number be placed side by side with the populations to whom they are sent and the impression is very different.

China	has one to	733,000 of population.
Siam	"	600,000 "
Korea	"	500,000 "
India	"	350,000 "
Africa	"	300,000 "

In Central Africa and the Soudan the proportion is one to each 5,000,000 of people. What are these among so many? Like the five barley loaves, they must be multiplied to supply the needs of the hungry multitude. We confess that it requires a miracle to make the supply equal to the need. But nothing is too hard for God. Were His people as obedient to His will and as responsible to His command as were the loaves to the Lord Jesus, there would soon be more than sufficient for the work of evangelizing these millions, and there would be no lack of funds, but the people, like the Israelites in the wilderness, would have to be told to cease from giving. Christendom has the men and the means necessary for the conversion of heathendom. Our chosen fields—China and India and Central Africa—are in especial need of more laborers. The few converts call to us to come over and help them. Let them be helped promptly, liberally, and as if we are resolved soon to win China and India and the Congo for Christ.—*The Freeman* (London).



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